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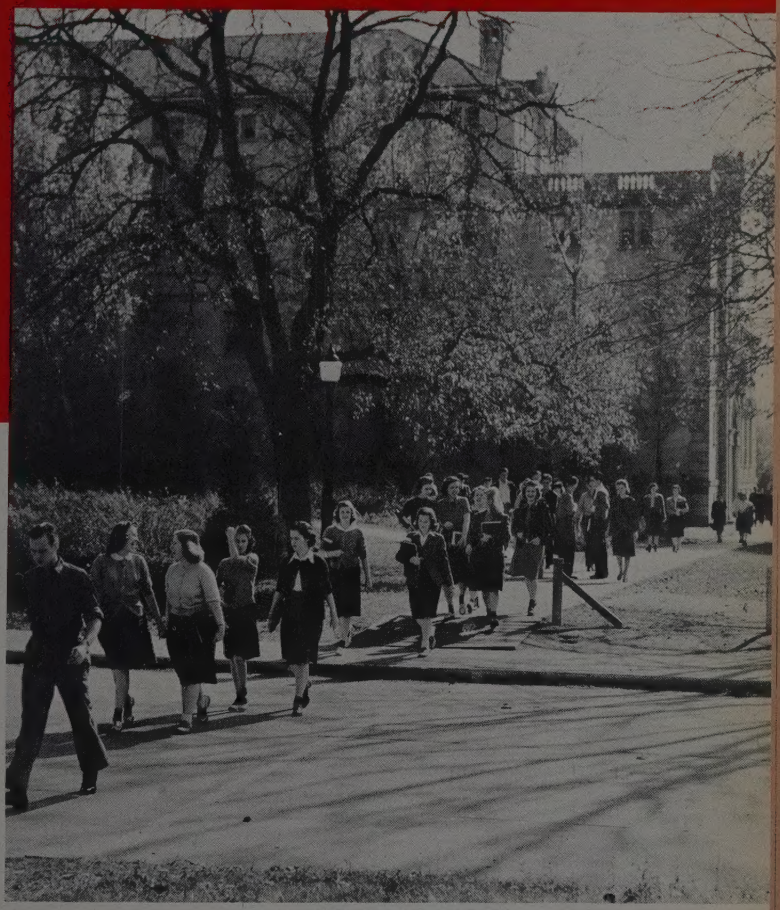
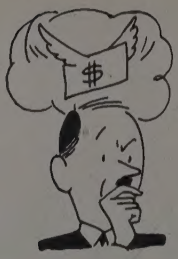


RELEASED FROM SCHOOL

Many will attend religious classes

ol. 42, No. 23

MARCH 9, 1960



Expensive Lesson

AFTER A RECENT SNOWFALL, our nine-year-old son set out to earn some mo shoveling snow.

Several hours later, he returned with a hard-earned two dollars.

That evening, as we listened to his recounting of the day's achievements, I s gested, "Dave, there's one thing I'd like you to do with some of that money."

"I know," he replied, "put some of it in bank."

Hastily I countered, "Well, that really makes two things I'd like you to do w that money. First, give some to the church and then put some in bank."

"OKAY," he agreed, "how much? How shall I divide it?"

"Well," I said, "give at least 10 per cent to the church and—"

He interrupted, "Golly, Dad, I was going to give a dollar!"

And that's the way it happened that a stewardship secretary learned a lesson giving.

—RICHARD L. PETERMA

The LUTHERAN *News Magazine of the United Lutheran Church in Americ*

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THIS WEEK . . .

● WE SHOUTED "STOP THE PRESSES" in the best movie tradition last Tuesday after word came that the Joint Commission on Lutheran Unity had changed the proposed name of the merged church from "Lutheran Evangelical" to "Lutheran Church in America." Before page 5 in THE LUTHERAN of March 2 could be replated, 8,000 copies had been printed. The rest of the 200,000-copy run was updated to include the news which, according to our mail, should delight a large majority of our readers. How the final vote was reached is told in Dr. Stauderman's report (*page 16*). Other news on the JCLU session, including decisions on where the boards and agencies of the new church will have their offices, is on p. 5.

● "WHEN I SAT DOWN at my desk tonight to work on the released-time story," Eleanor Dean wrote us, "I found a bottle with a strange-looking liquid labeled 'Midnight Oil' and a note from my son saying, 'Mommy, how much longer do you have to work on this? Daddy and I miss you. Love, MIKE.'" Mrs. Dean, who works for the Syracuse, New York, Council of Churches spent early-morning and late-night hours to assemble material for our article on weekday religious education. Results of her labor are found in the article on *page 11*.

● TAX BENEFITS are not a good reason for putting money into your church offering envelopes, but Lutheran Ira Klinger (Zion Church, Sunbury, Pennsylvania), an accountant and tax consultant, thinks that once you have made your contributions you might as well take full advantage of the benefits the law offers U.S. taxpayers who have generously given to their church. You'll find that knowledge of the law can save you money. The timely story is on *page 22*.

THE CHURCH IN THE NEWS

Reds threaten Dibelius anew

Bishop Otto Dibelius, 79-year-old head of the Berlin-Brandenburg diocese and chairman of the council of the Evangelical Church in Germany, has long been on the Communist blacklist because of outspoken opposition to the Reds' anti-religious policies. Last year he issued a booklet questioning the "supreme authority" of the East German Communist regime. Christians had a right to object to laws contrary to their faith, he held.

German churchmen backed the bishop, but some did not go along with his views on civil disobedience. Red officials fumed, said they would not allow the bishop to preach in their zone, which includes the major part of his diocese. The bishop ignored the ban, continued to preach on the first Sunday of each month in St. Mary's Church in East Berlin.

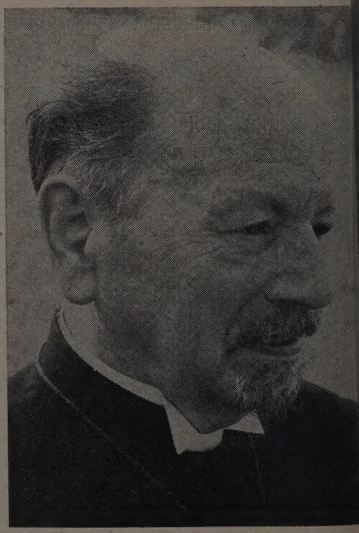
This month East Berlin's public prosecutor said he would start proceedings to try the bishop on charges of advocating disobedience to the East German government. Church circles interpreted the move as an effort to keep the doughty bishop out of East Berlin, since the Communists would have to arrest him in their own zone if they sought to bring him to trial.

In January, Bishop Dibelius had nounced that he would relinquish all ficial church posts, including his pr dency of the World Council of Churc at the end of 1961.

Catholics speak out

Most of Communist East Germa 40 million people are Lutherans, there is a strong Roman Catholic mir ity. This month the Roman Cath bishops in the zone issued their strong attack yet on the Red regime.

Saying in a Lenten pastoral letter t communism is "irreconcilable with Ch tianity," the bishops told their memb to combat communism and "never k silent for fear of men." They must " participate in actions contrary to Christian conscience." The bishops plained that this included participation atheistic meetings, in Red rites like yo



TARGET FOR REDS
Bishop Dibelius

lications, or in demands that they spy church groups or other church mems.

East Zone school laws "violate religus freedom and the rights of parents," man Catholics were told. As part of mmunist efforts to "permeate the en- life of society and the individual" y must be fought even though it might an "personal difficulties and disadtages."

Another East German report said that Red "Peoples' Police" were ordered keep a record of the daily activities all clergymen, noting their political nds, the trends of their sermons, and r official and private statements. The er followed a demand by the Comnist Central Committee that clergymen prevented from "opposing the policies" he Soviet Zone regime.

ninary proposal accepted

The future of the church's seminaries location of its headquarters had been thorny issues in merger negotiations ween the American Evangelical, Autana, Suomi and United Lutheran rches. Last month the Joint Commis- on Lutheran Unity found agreeable tions for both.

The United Lutheran Church supports seminaries; the other bodies one each. angements have already been comed for the Suomi and AELC semies to move to the campus of ULC's cago Seminary, but each will temarily retain its independent existence. Dr. P. O. Bersell, president emeritus Augustana, presented a six-point plan theological education to last month's eting. The JCLU agreed to transmit plan to the opening convention of the church. The plan calls for all semies to continue as at present for the two years of the new church's operation. At the second convention of the Lutheran Church in America (*see page 16 for story on the name*) the Board of Theological Education will report on a "master plan" for theological schools. It will consider merger of Augustana, Chicago, Suomi and Grand View seminaries into a single institution located in or near Chicago; possible merger of Hamma Divinity School, Central and Northwestern seminaries with this new institution; and possible combination of the Gettysburg and Philadelphia seminaries.

Headquarters in New York

Choice of a location for the principal offices of the church had been narrowed

THE MERGER PICTURE IN BRIEF

Plans for merger of the United Lutheran Church with three other bodies neared completion this month. Next actions will be taken by conventions of the four churches to be held later this year. If they act favorably, the following will result:

NAME: LUTHERAN CHURCH IN AMERICA

PLACE of headquarters: New York, with some boards and agencies in Philadelphia, Chicago and Minneapolis

MEMBERSHIP: About 3,200,000

DATE of organizing convention: June, 1962

OPERATIONS of new church begin January 1, 1963

ORGANIZATION: Executive Council administers nine departments or commissions; there are eight boards and three auxiliaries, and 30 regional synods.

PARTIES to the merger:

American Evangelical Lutheran Church
Augustana Evangelical Lutheran Church
Finnish Evangelical Lutheran Church (Suomi Synod)
United Lutheran Church in America

to Chicago or New York by previous action of the JCLU. Dr. A. Howard Weeg, ULC commissioner and president of the Illinois Synod, reported that the committee on headquarters recommended New York. "More than half the constituency of the new church will reside within 300 miles of New York City," he said. "Approximate geographic center of the denomination's work, as measured in terms of membership distribution, is in the vicinity of the Ohio-Pennsylvania state line." New York's advantages in communications and ecumenical relationships were also cited.

The committee proposed that the boards of publication and parish education be located at Philadelphia, the Board of American Missions at Chicago, and the Board of Pensions at Minneapolis.

Most debate was stirred by the scattering of the boards. "Diversion of boards may be a serious problem," warned Dr. Franklin Clark Fry. "The trend of the church is westward," responded Dr. O. V. Anderson of Illinois. He urged a "focus of the church's life in Chicagoland." A proposal to change the Board of American Missions from Chicago to New York was soundly defeated as the commission unanimously approved the committee's recommendations.

Constitutions adopted

Adopted in final form were the constitution and by-laws for the church, and model constitutions for synods and congregations.

The constitution provides for 30 regional synods, which will own and operate colleges, seminaries and other institutions. It differs from present ULC practice in regard to pastors. Pastors will have direct affiliation with the national body, although synods will act as agents of the church in ordaining and maintaining discipline. A special provision a to the constitution protects a p against being compelled to reveal in c any confidential information given "i course of his care of souls."

In another important action the JC approved new lay and ministerial pen plans and a family protection plan pastors. The plans incorporate and tinue all benefits now existing in ULC Augustana pension programs.

Dr. H. Malvin Lundeen, presiden the Augustana Church, was re-ele chairman. The commission will not again until after the 1960 convention the four churches.

NCC demands Air Force explain

The U.S. Air Force had publishe manual for reserve officers which tained unsupported statements char that some clergymen were Commu and attacking the National Council Churches. When confronted with manual by James Wine, the council's p lic relations secretary, Air Force Se tary Dudley Sharp promised to withd the offending book from circulation Defense Secretary Thomas S. Gates, apologized for the slanders in the book

Meeting at Oklahoma City Feb. the council's General Board adopte five-point resolution calling the manu violation of "free exercise of religi It demanded that objectionable mate be deleted from all such manuals and a full explanation be made public. It hit the "irresponsible allegations" res ing from the use of "false and abs charges" contained in some Congressio committee files.

Publication of "slander" circulated "apostles of discord" is "made to or for the Communists who wish . . divide and confuse the American peop commented Dr. Edwin T. Dahlb

HEADQUARTERS PLANNED BY WORLD COUNCIL OF CHURCHES
Chapel (right center) is feature of $2.5 million unit to be built at Geneva

C president. Dr. Eugene Carson
ke, former council president and
ed clerk of the United Presbyterian
urch U.S.A., charged that Dr. Carl
Intire, a "deposed Presbyterian min-
r," and Edgar C. Bundy, a "dis-
lited super-patriot," were responsible
the original "slanderous, biased and
omous" statements which were re-
ted in the Air Force manual.

Called attack on liberty

Military manuals like the one under
ck "mock democracy" and present a
ocking misstatement of fundamental
nocratic principles and procedures,"
American Civil Liberties Union
led. The manual was "an express at-
k" against the U.S. Constitution, Pat-
k Henry Malin, executive director, said.
makes charges without even the pre-
se of submitting evidence. . . . Evi-
ntly the destructive process of Mc-
rthyism, which intimidated the nation
a few years ago, still infects the think-
of Air Force personnel."

Only major defense of the manual
ne from Rep. Francis E. Walter (D.-
) before whose committee the charges
l originally been made. The congress-
n said Air Force Secretary Sharp
eed that the charges were true, but
Mr. Sharp later called the congressman's statement "inaccurate."

Investigation showed that the Air Force had issued more than 500 manuals, only about 30 of them dealing with military matters. Others told how to mix drinks, wash officers' dogs, and get dates, according to Rep. Frank Kowalski (D.-Conn.). Writer of the controversial manual was identified as Homer Hyde, a civilian writer for the Air Force for 18 years. The manual was then printed after a "cursory review" by an air police supervisor, he said.

Religion in schools defended

"To maintain strict silence" about religion in America's public schools would support the charge that "religious questions have no importance and that religion itself does not count," a study document prepared by the National Council's Division of Christian Education declared. The document is not a policy statement of the council, but is intended for study by the council's member churches and by educational groups.

Development of "acceptable ethical judgments and conduct" is the joint concern of home, church, public school and community, the 30-page statement said. "Each should re-enforce the other in

helping the pupil develop the kind of behavior most Americans consider necessary to development of a free society."

The document opposed "use of public funds for bus transportation and textbooks for children in non-public schools." It said medical and health services for parochial and private school pupils could be provided "in welfare budgets rather than the public school budget." Public schools should never "try to secure a specific religious commitment" from a student, but should always encourage "a spirit of free inquiry," it said.

The statement was prepared for the council by a Committee on Religion and Public Education headed by Dr. Jordan L. Larson, school superintendent in Mount Vernon, New York.

Korean rift healed

A minority group had walked out of the general assembly of the 550,000-member Presbyterian Church in South Korea last September. The group objected to the church's continued membership in the World Council of Churches and other interdenominational movements.

Representatives of American, Australian and Canadian Presbyterian missions in Korea met with both factions of the land's largest Protestant body, urged reconciliation. A re-uniting assembly was set for Feb. 17.

Only 25 of the 286 delegates were missing when the reconvened assembly met. Members of the majority party agreed to the church's withdrawal from the World Council "for the sake of peace." The assembly adopted a resolution, however, affirming that the World Council was not pro-Communist, did not promote liberal theology and was not a super-church, as had been charged by the dissenting group.

Observers said the extremists in church might form a splinter sect w the support of the ultra-fundamen ist International Council of Christ Churches, which had promised a $10 000 gift to support the split in the chur

Martin Luther King arrested

The Negro clergyman, Martin Lut King, a leader in the struggle against s regation, was arrested in Atlanta in m February on a perjury charge. He w accused by Alabama officials of failu to report $31,000 in personal income 1956 and 1958. They want Georgi Governor Ernest Vandiver to extrad Dr. King to Alabama for trial.

"It's either the sixth or seventh ti I've been arrested in the last four year said Dr. King. The charge that he li about his state income tax return, he sa is part of a pattern "to misrepresent a seek to frustrate the move of perso working to achieve the ideal of freedo and brotherhood."

He had paid the full $1,600 tax the disputed amount "under very stro protest" before the perjury charge w made, Dr. King said. He said a sta agent "threatened me to the point whe I felt it was the best thing to do and ha it all over. Knowing the Alabama cour I felt it would be a waste of my time take the issue into court."

Hoover calls for moral strength

America needs "a great stir of cons ence," former President Herbert Hoov told 2,000 United Presbyterian laymen a New York meeting. He cited the grow in major crime, teen-age delinquency a the daily exposure of corruption in bus ness, labor and politics.

"Something is terrifyingly wrong our law enforcement system," M Hoover said. Many arrested for maj

. EVANGELIST Billy Graham
ɔs a close look at "evil spirit"
Liberian village of Bigwaakor.
rit was a native dressed in
ds and mask. Graham is on 10-
ɔk "safari for souls" in Africa.

mes are never punished, he continued. know of nothing in the teaching of the iptures which advocates the release of d dogs onto the streets. In fact, I inpret Christ's words on 'casting into ter darkness' to include effective sences in prison."

The former President said that hope continuance and expansion of Amer-'s fundamental strengths rests upon a ɔwth of religious faith, devotion to edom and a determined stand "against evils that beset us." Communism is hreat both in the form of implacable emy nations and as a virus "in the nking of our people and the actions our own governments," he stated.

mpaign standards defined

Religious teachings and democratic als of the U.S. call for a national pocal campaign this year that is without crimination, prejudice, or unethical ictices, three prominent church leaders clared. A joint statement defining ndards for a decent political campaign was issued by Dr. Edwin T. Dahlberg of St. Louis, president of the National Council of Churches; Roman Catholic Cardinal Richard Cushing of Boston, and Rabbi Max Davidson, president of the Synagogue Council of America.

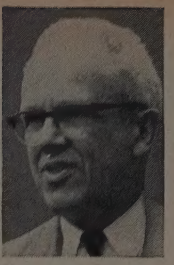
Dr. Dahlberg warned that "democracy can be betrayed by religious discrimination or dishonest or unfair practices in political campaigns." Cardinal Cushing added that "no one in America should be ridiculed or discriminated against because of his race, color, religion or place of national origin." Rabbi Davidson pointed out that all men, as children of God, are endowed with dignity and worth. A candidate "should be judged by his qualifications, character and merit, and not on the basis of prejudice."

And so forth

Twenty-seven per cent of New York City's population is Jewish, according to a survey by *Fortune* magazine. New York's 2.5 million Jews outnumber the 2.1 million in Israel.

WASHINGTON

By ROBERT VAN DEUSEN



LATIN AMERICAN TOUR

PRESIDENT EISENHOWER'S two-week trip to South America was part of his campaign to improve the "image" of the United States in the eyes of other nations. In his last years in office, the soldier-statesman decided to spend a big portion of his time in trying to strengthen the structure of world peace.

The first step was Eisenhower's visit to the capitals of the western European alliance last summer. The second was his good-will journey to Asia, Africa, and Europe last fall. After the Latin American tour, plans will be completed for the President's trip to Russia, Japan, and other countries of eastern Asia.

All of this traveling bears a direct relationship to the forthcoming summit conference. So much depends on the outcome of this top-level meeting that every effort will be made to strengthen the climate of good will as well as to improve the position of the United States.

IT WOULD HAVE BEEN a mistake not to undertake the trip to South America. The active wooing of the countries of Asia and Africa, if it had not been matched by special attention to western hemisphere neighbors, would have added to the feeling of Latin American countries that they were "orphan cousins" of Uncle Sam.

There were South American fences that needed mending. U.S. officials were concerned over the signs of grow Communist influence in Cuba, wanted to forestall any similar m ments in other parts of Latin Amer On the other hand, they wanted to a the appearance of outside influence the domestic affairs of smaller nation

Economic tensions were another ca for concern. Countries that depend one or two major exports (coffee Brazil, beef in Argentina, copper Chile) are vitally affected by fluctuati in the North American market.

Countries visited

THE FOUR COUNTRIES visited by Pr dent Eisenhower are relatively well by American standards. Yet the pr lems they face represent a cross-sect of the issues confronting U.S. policy.

Brazil has been suffering from sev inflation, heightened by the pressures a presidential election. Relations w the U.S. have been strained by Brazil reluctance to accept the conditions of International Monetary Fund for lo and credits.

Argentina has been through intense litical strife over President Frondi tough austerity program. Facing C gressional elections in March, Fron hoped for Eisenhower's endorsement his effort to achieve economic stabil

Chile, having weathered a severe flationary threat, is relatively stable. surance was sought of greater int American co-operation in political a economic fields, including a propos Pan-American disarmament conferenc

Uruguay, going through an econon crisis which included strikes and risi prices, hoped for increased U.S. aid bolster its program of economic stabili tion. Here as in the other three cou tries, Eisenhower was scheduled to a dress the national legislature.

cause many people in Syracuse, N. Y., work gether to make weekday religious education success, a little boy now tells his mother:

Jesus Is Real

ELEANOR DEAN

WHEN I WAS ASKED to write about kday religious education in Syracuse, y York, I did what most writers try lo. I set out to "determine a trend." rend shows how many people are in- ved in a program and how it affects r lives and then goes on to estimate many more will be involved in it in future and how it is likely to affect n.

et me say at the outset that I haven't n able to determine such a trend. It ns that when you deal with people— viduals, that is—there are as many ds as there are individuals. And we e lots of them in Syracuse, young and who are involved in the released- e program. To each of them it has a erent meaning.

IN WEEKDAY religious education, public-school pupils are released from school ahead of official closing time to attend classes in religion in nearby churches, homes, or other places. This has become a widely accepted feature in education.

There are no nation-wide statistics on the subject. "Released time" makes news when it becomes a matter of controversy, as in New Hampshire where the legislature rejected it last year for the fourth time, or in Wisconsin where the attorney-general ruled it unconstitutional last June (a new bill seeking to legalize it is pending).

There have been many debates of this kind before state legislatures in recent years. They have been settled mostly in favor of released-time programs. A U.S. Supreme Court ruling of 1952 said that "when the state encourages religious in-

FOURTH GRADERS AT WORK AT UNIVERSITY METHODIST CHURCH
Many city classes are on inter-racial basis

struction by adjusting the schedule of public events to sectarian needs, it follows the best of our traditions, for it then respects the religious nature of our people and accommodates the public service to their spiritual needs."

In Syracuse we've had freedom to develop the program. It reaches 6,000 children, enlists the help of 600 volunteer teachers, spreads out over 49 instruction centers in the city and 32 in Onondaga County. About 1,500 of the children have no church affiliation. Last year 150 of them later enrolled in congregational Sunday schools.

The trend, as far as statistics go, points "up"—in line with rising population and church membership statistics. The question of what released time achieves is more difficult to answer. I went in search of a common denominator to draw some conclusion as to the effect of the program and found none. Take a look at some of my notes and judge for yourself:

THE PLACE: a Methodist church; teacher: a housewife. The children m a noisy entrance, shoving each ot fighting over chairs. Public school di pline is discarded. There are white Negroes together. If white shoves wh it's fun. If white shoves Negro, or v versa, it means a fight.

Most children read with difficulty have borderline I.Q.s. Fifty per cent unchurched, about 30 per cent of other half claim affiliation with a nei borhood mission center. All are equa ignorant of New Testament teachin But they know about Jonah and whale and David and Goliath. Th are the stories they love to act out. I aginary sling shots are swung arou the room, and the "Davids" trip o "whales" swimming around the floor.

New Testament stories have to geared to the experience of these c dren. Their experience includes the w of police car and ambulance sirens ru

o quell a disorder and help the vic-
The story of the Good Samaritan,
teacher says, hit home. They knew
people get beaten up in the street
that many times there's nobody
nd to take care of them.

NOTHER PLACE: A large downtown
ch which shares the building with a
urant and a hotel. Classrooms are
he fourth floor. Children are taught
ve groups. Pupils and faculty are
-racial. Of the two Negro teachers
is minister of an all-Negro congrega-
one is a woman with long-time
hing experience.
he children come from store-front
ches, mission settlements, and all-
ro congregations. Because classes are
ll, there are few disciplinary prob-
. They're studying the life of Jesus.
y child receives a folder with the
on edition of the New Testament
working materials including maps of
stine. They want to know where
s stood during the Sermon on the
nt and where he went to church.
child stormed out of the room at
end of class shouting, "Jesus lived in
al place. He's real!"

NOTHER PLACE: A shabby building
ntained by a city welfare agency in a
down section of town. The teacher
taught released-time classes for 19
s, has one helper and the pianist to
st her in instructing 70 children, white
Negro, mostly from low-income fam-
. They need firmness and affection.
y get both. Singing—with a beat and
ion—makes up much of the curri-
m. Bible facts are memorized. There's
ayonnaise jar with a slit in the lid to
v that the children are learning some-
g else. Coming from homes where
ey is scarce, they drop their pennies
the jar to help others in need.

One group of 65 children from under-privileged homes meets, in sections of from five to ten, in a large church whose splendor contrasts with the gloom of commercial buildings and tenements around it. Their grammar is faulty, their dresses flamboyant and they tell hair-raising stories about their home life. But they love to learn and are well behaved.

Lessons are applied to the environment. When the fourth grade text, "Man at Work in God's World," was introduced, one child told the teacher the title was wrong. She said she didn't know her father and all she knew was that the mothers go to work. After classes are dismissed, the children are slow to leave. They don't have much to leave for.

Last year the principal of this school and the church's director of Christian education began worrying about the future of the children whose released-time education stops after they leave elementary school. They asked the church to set aside funds for an extension of the program in which grooming, hygiene,

SIXTH GRADERS AT LUTHERAN CHURCH
Supervisor is Pastor F. H. Shimer

manners, home economics would be taught.

The church agreed to sponsor the school. City businesses—from a leading department store to a charm school—promised support. A doctor and a dentist assured their presence at health education classes, and 20 girls howled with delight when they were told about the program. It's been in operation since January and is a smash hit with the youngsters.

THERE ARE OF COURSE plenty of released-time classes where religion is taught without welfare overtones. In suburban areas where schools are far from churches, classes are held in homes, mostly in basements made attractive by the hostess who supplies folding chairs (recruited from all around the neighborhood), tables and props for an improvised worship center.

In a Lutheran church, 15 sixth graders (nine of them Lutherans) meet with the pastor in the church parlor, a comfortably furnished room. The pastor uses a Lutheran weekday text as guide, but otherwise instruction is without formality of set schedules. Children are encouraged to talk. There are no formal prayers. They're spontaneous, may come in the middle of a session while somebody raises the question of how to "talk to God."

Junior and senior high school students have requested released-time classes and got them. I teach a group of senior high students, 20 of them, from various denominations, and they're a fascinating group. We use Lutheran weekday texts and the Bible, have had ministers of music to present special music programs, and foreign students from the university to talk about their homelands.

Eighteen seventh graders are taught by a business executive who thinks the gram is important enough to take out from work. They meet in the equipped Sunday school room of a ch that provides weekday teaching mat out of its budget. They use a tap corder to record their discussions analyze them in the play-back. teacher has been at it for 18 years.

GENERALLY, ADULTS have been co forward at an encouraging rate to a supervisers and teachers. Women outnumber men, but in addition to pastors there are some business and fessional men who take time off to te There's a doctor who acts as princ and a mailman who has a class.

Among the women are many ho wives, but also teachers and professi women like the owner and operato two diners who gets up at 4 A.M. to after her business but still finds tim teach a class at First Lutheran Chu

Teachers receive training at occasi workshops and at an annual leader training school. The Council of Churc has set up a department of Christian e cation which supervises the program der the direction of Elizabeth Reec graduate of Columbia University's Te ers College. Her associate is Mrs. liam H. Cole, wife of an Episcopal re and a former college teacher.

Both are available to teachers need advice. If problems arise with c dren, the Council's youth and family s ice department, staffed by a doctor an clergyman, is ready to help. Both make regularly scheduled visits to clas to observe the pupils and may take pr lems up with the parents. In several stances they have discovered emotio difficulties not only in pupils but also parents of children difficult to handle have opened the way toward treatm

UTHOR WITH COUNCIL'S EXECUTIVE
rs. Dean and the Rev. Bruce Roberts

LTHOUGH SOME MINISTERS have mis-
gs about the interdenominational
ram of the council with its gen-
zed doctrinal teaching, most churches
co-operation among the denomina-
stimulating. In Syracuse, ULC Pas-
Paul Joslyn of Atonement Church
nes a seventh-grade class together
Methodist Pastor Richard Vogel in
ethodist church. In Solvey, four min-
s of different denominations super-
and teach five high-school grades on
o-operative basis. In Liverpool an
copal rector and two Lutheran pas-
teach a class of senior high students.
urricular materials, says Mrs. Cole,
r from denominational texts in so far
ey are limited to the core of Chris-
doctrine which co-operating churches
in common. They deal mostly with
Bible and application of the Chris-
faith to life.
here curricular materials, picked by
an interdenominational committee, don't fit, the department tries to find a substitute. There are points of friction when a church takes exception to materials used in a weekday course. They are ironed out by the trouble-shooting department of Christian education which has maintained a high degree of harmony among the denominations.

THERE HAVE BEEN several instances over the years where entire families have been brought into the church through the released-time program. First Lutheran Church received a family of six last year because one boy had brought his mother to church for an Easter service.

One boy from a broken home might never have seen the inside of a church without the program. Today he's confirmed, never misses a service.

There are released-time teachers who have visited the homes of pupils, found the parents indifferent, and now take the children along to Sunday school and the service. There's the story of one entire released-time class taken for the first time inside a church for a Christmas program. The children noisily pushed their way into the nave, suddenly froze when the organist struck the first note of a Christmas carol. Only one whisper was heard over the hush: "What's that big noise?" as small faces turned upward in fright.

If that's a trend, you may call it so. I don't know. I know that the released-time program is a big venture in applied Christianity. Much of the story of this venture isn't "nice" (I still hear the lady who had dropped out of the program after an honest try, saying, "I just can't stand smelly kids") but it's real life among real people, and the church stands right in the middle of it.

Which puts it, I believe, exactly where it belongs.

This is our crucial merger year. We now have a name and we know where our boards will have their office

Our Name Will B

By Albert P. Stauderman

The baby has a new name. It will be Lutheran Church in America.

This was probably the most striking —although not the most important— news to come out of the meeting of the Joint Commission on Lutheran Unity in New York's Vanderbilt Hotel last month. In a strenuous three-day session, the JCLU finished dotting every "i" and crossing every "t" in four constitutions . . . agreed on a plan for seminaries . . . adopted lengthy legal documents to set merger machinery rolling . . . set the location for headquarters of the church and the principal offices of its boards and agencies.

The merger will bring together the American Evangelical, Augustana, Su and United Lutheran churches into a million member body. The commiss of 46 members first met in Decem 1956, and has since met once each months. With the completion of the c stitutions, the development phase of work is finished.

Conventions of the four church bo will act on the merger documents l this year. Upon approval by at least t of them—including Augustana and ULC—the merger will have reached "point of no return." The next step be settling details about personnel, bu ets, and the like.

If the approval is given, present pl call for a constituting convention to held in Chicago in early June, 19 Boards will begin operation under new church on July 1, and the uni church will be in full swing on Jan 1963.

Commissioners became clock-wat ers when the reconsideration of a na for the new church began. Critics h rapped the choice of "Lutheran Evang cal Church in America," made by t commission in December after a minute discussion. This time the deb took 3 hours and 15 minutes, stretch from mid-afternoon of one day un early evening of the next!

Objections to the turned-around na selected in December led the commissi to schedule discussion of the name part of the agenda. Dr. Charles

Pennsylvania's Charles M. Cooper
Needed: a name winning approval

utheran Church in America

per, Pennsylvania Ministerium presi-
, called for reconsideration with Dr.
ıard Kendall seconding and won
ıimous approval. Then began the dif-
t task of reconciling various pro-
ls for a new name.

here was "no enthusiasm" for the
e "Lutheran Evangelical Church,"
Cooper stated. "It links us to groups
which we have nothing in common.
need a name that meets with general
oval." He proposed dropping the
l "evangelical," with the name be-
ing "Lutheran Church in America."
r. Ernest Nielsen of AELC's Grand
v College in Des Moines objected to
ing in to criticism based on misun-
tanding. We have valid reasons for
sing LECA," he declared. Dr. T. A.
tonen of the ULCA's Hamma Divin-
School also defended inclusion of
ngelical." He said, "It would be a
e error because of misinformed criti-
to drop the great word 'evangelical.'
ıer would want us to use it. We've
the word 'catholic.' Let's not lose
ıgelical.' "

R. CONRAD BERGENDOFF of Au-
ana College was conciliatory. "The
ch won't accept LECA," he ad-
ed. "I'm surprised that it was
oted. Yet the word 'evangelical' is
most ecumenical word we have."
rongest support for Dr. Cooper's
ion came from Dr. Carl W. Seger-
mar, president of Augustana's Cali-
ia Conference and chairman of the

AUGUSTANA COLLEGE'S CONRAD BERGENDOFF
"The church won't accept LECA"

committee on nomenclature. "California has its roots less deep in Europe and in ancient terminology and would thrillingly appreciate a choice of 'Lutheran Church in America,' " he declared.

"We must have a happier solution than LECA," said Dr. O. V. Anderson, president of Augustana's Illinois Conference. "It means nothing to this generation. We need a name that speaks to America in language it can understand. It's not only a theological but also a psychological problem."

The long discussion came to an end in a temporary defeat for the Cooper motion—17 to 25.

THE COMMISSIONERS wanted to change the name—but to what? A straw vote

was taken, with each commissioner writing his preference on a ballot slip. Eleven names got votes.

Referred to the nomenclature committee for overnight study, the choice of a name was deferred until the following afternoon. Dr. Segerhammar then brought in a report from the "weary committee."

"To choose a name which emphasizes something other than 'Lutheran,' such as 'evangelical,' could create problems inasmuch as some non-Lutheran church bodies and associations in America have appropriated the term," he reported. "This can but add confusion in the public mind. The name of our church should speak in this context so that 'he who runs may read.' A cumbersome name makes this concern difficult to realize."

Theologians disagree on the doctrinal importance of the term "evangelical," Dr. Segerhammar continued. Some insist that "when one has said 'Lutheran' he has in effect said 'evangelical.' "

CALIFORNIA'S CARL W. SEGERHAMMAR
Lutheran equals evangelical

The committee strongly recommer
the name, "Lutheran Church in A
ica." After another trial ballot, the c
mittee's choice was put to a vote.
result: Lutheran Church in America
35-10.

COMMISSIONERS applauded Dr. Fra
lin Clark Fry, ULCA president, when
completed his final report as chairma
the constitution committee. The four
uments, comprising 161 mimeograp
pages, spell out all the working de
for the new church. They will be
sented to the church conventions
year. Included is the constitution
by-laws for the new church, a model
stitution for synods, and one for con
gations. The final draft was the eleve
rewriting of the proposed constitu
and the sixth of the by-laws.

H. Ober Hess, Philadelphia ULC
man and attorney for the JCLU,
sented an "Agreement of Consolidati
which will make the merger legally
fective. The agreement will be a
upon by the church bodies at conventi
this year. The constitutions will f
part of the document.

The agreement "will be binding u
Augustana and the ULCA" after
have finally approved it, Mr. Hess no
In the case of the ULCA, approval n
be in the same manner "required for
amendment of its own constitution."
means adoption by the Atlantic City c
vention in 1960, with subsequent ratif
tion by at least two-thirds of the
synods.

Commissioners also agreed on a p
for the future of the 13 seminaries of
merging churches, 10 of them ULCA
stitutions (see *The Church in the Ne*
and for establishments of offices
headquarters by the church, its board
agencies.

North Cape under midnight sun

ne woman cleared the ground with her are hands so that Makkaur could have a

Church on the Arctic Sea

By Ruth Herberg

If you travel around the tip of North pe and continue for many miles across e Arctic Sea, you'll finally reach Mak-ur, a tiny settlement of Norwegian hermen. It's such a little outpost of ilization that your atlas won't have it ed, and Norwegians themselves knew xt to nothing about the people of Mak-ur until a very prominent fellow coun-man of theirs, the late Bishop Eivind rggrav, told about them in his memoirs. Makkaur has neither harbor nor beach. only protection from the sea is the ep rocks against which Arctic gales at their ceaseless rhythm. An iron ladder, suspended from the top of the cliff, is the only means of access to the village.

No regular steamers touch Makkaur. The only way to get there is by hiring a fishing boat at Vardo, some eighty kilometers away. If the sea happens to be in one of its rare gentle moods, the vessel may get close enough to the ladder for the passenger to grasp it and scramble ashore. But normally the boat will lie outside the breakers for hours or even days, awaiting opportunity to make another attempt.

You may appreciate how surprised the Bishop of Norway was when he re-

ceived a letter from Makkaur telling him that the people there were ready to build a church. They had, so they said, succeeded in raising a considerable part of the money needed but they would need some help from the general treasury.

Moreover, they did not want to build the usual church-and-school combination with folding doors that open on altar and chancel. They wanted a real church.

Sitting at his desk, the bishop thought back to when he had visited the settlement many years ago. He remembered the grim rocks on which the handful of people made their home: a cluster of windswept houses, huddling together against the storms, from which the men went forth to battle the sea and wrest from it a precarious living for themselves and their families.

If these people really wanted it, they should not be denied a place to worship God. And yet, there were so many in need of help. Other congregations, larger and in more promising places, were in urgent need of assistance. The bishop sighed. It was a difficult decision. Finally he promised help.

DURING THE next few months many letters were exchanged between Oslo and Makkaur. At last the bishop received the decisive message. "Our church is complete," it stated proudly, "and now awaits only your arrival for the dedication. When can you come?"

Not long thereafter, a small fishing smack edged closer and closer to Makkaur's iron ladder. On the unsteady deck stood the bishop in oilskins and boots. Beside him was the minister from Vardo whose parish includes Makkaur. Willing hands helped them up the last few rungs, and a grave joy shone in the shyly reserved faces of the fishermen gathered to welcome the visitors.

THE BISHOP TOLD THE STORY
The late Eivind Berggrav

Seventy-year-old Bernhard Han owner of the largest cottage, was hos the bishop. The sea had whitened hair and gnarled his hands, but his eyes were clear and keen. He sho the bishop the tiny field surrounding thatched cottage.

"This is the only soil anywhere h abouts," he said, "but it hasn't been always. When my father was a yo man he brought sack after sack of e down from the bogs in the mounta so that we could have a field here raise a little hay.

The bishop looked around. There no soil anywhere else, merely rock crops worn smooth by the centuries.

"My mother helped," Bernhard H son said. "He never worked alone. So times they went across the fjord to great bog over there, and then they t turns rowing."

Bernhard went on. He told how at

ough fodder was raised to support a w. She produced the first milk at Mak- ur. After the father was lost at sea, ung Bernhard helped carry more soil m the bogs. Then there was enough ider for two cows.

But the Hansons didn't stop there. nen Bernhard's mother was no longer e to row across and carry home bags peat, she began to clear away the nes on the plot where the new church od. It rested on smooth solid rock, and space surrounding it had been cleared efully. Only bits of gorse peeped up ough the rock crevices.

Here Peroline Hanson had gone each after completing her household res to work on the spot which she had etly determined should be the site of church. Bernhard had helped her, she had toiled on long after he had wn to manhood and taken up his rk at sea.

With the stones, many of them of antic size, she had built a wall around clearing. She had continued until strength gave out. She was laid to long before there was a church on spot she had chosen.

BUT NOW the church stood where Pero- Hanson had wanted to see it. Its ls were stained dark for protection inst the winter gales, but the widow door casings gleamed with white nt. A small round window with leaded kes, set above the plainly paneled rs, relieved the severity of the struc- .

he bishop raised his eyes to the cross the small square steeple and felt in- ificant in the presence of such faith. o was he to dedicate this church? dn't Peroline and those who had car- forward her work endowed it with greater meaning than any words could convey? He decided that the people themselves should dedicate their church.

AT DEDICATION time the whole population of Makkaur, 102 souls all told, filled the church. The bishop told them something about the history of the church of Makkaur they didn't know. There had been a church there once before, about eight centuries ago, when Christianity was first introduced into Norway. That church had been plundered and burned by vandals from the East.

"And now," he concluded, "I ask you, Bernhard, son of Peroline, whose work and prayers have played such an important part in the building of this house of God, to place the Word of Life on this newly consecrated altar."

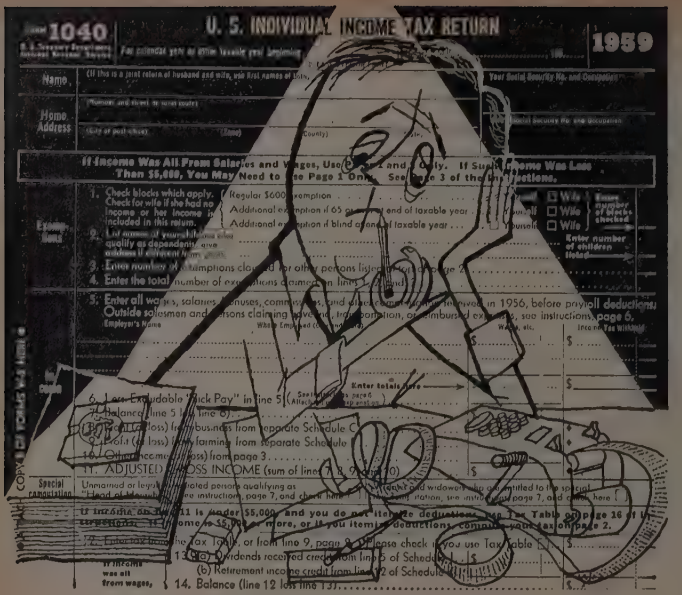
The old man arose, holding the Bible reverently before him, and walked slowly up the aisle.

TWO SMALL GIRLS carried the baptismal bowl up the chancel steps and put it carefully in place. Then the minister brought the communion vessels and placed them on the altar beside the Bible.

The master mason was given the honor of lighting the altar candles. His hands trembled as he struck the match and touched the flame to the two candles.

And so the church of Makkaur was dedicated with a few words and a few simple actions. It's unlikely the people who read this story will ever see it. Makkaur is never going to be a tourist resort, and its church will be just as remote from the mid-twentieth century in which we live as the fishermen that built it.

But because it stands on ground cleared, stone by stone, by an old woman and was put together by simple people with nothing else but strong arms and faith, it may be regarded as a symbol of all the things that make a church stand firm.


1040
U. S. INDIVIDUAL INCOME TAX RETURN
1959
Name
Home Address
Your Social Security No.
Occupation
If Income Was All From Salaries and Wages, Use Only Lines 1 and 6 Only. If Such Income Was Less Than $5,000, You May Need to Use Page 1 Only. See Page 3 of the Instructions.
Exemptions
Enter number of children listed
Enter totals here
Special Computations
If Income Was All From Wages, Use Only Lines 1 and 6 Only. If Such Income Was Less Than $5,000, You May Need to Use Page 1 Only. See Page 3 of the Instructions.

Income Tax Time Is Here

Don't Cut Your Deductions Sho

By Ira Klinger

Perhaps you are an early bird in which case this story won't do you any good this year. But if you're like most U.S. citizens, you're just now starting to think about that income tax return blank lying on your desk and waiting to be filled out. April 15 is the deadline. While you can't back away from it forever, there are certain bright spots in the approaching task.

One of the brightest—and least understood—is the matter of deductions of contributions you have made to charitable organizations. If you use the "short form" of the income tax return, you're automatically allowed 10 per cent for your deductions. This includes your c tributions to your church, commu chest, Red Cross and other organizati relying on your generosity.

But in these days of high taxes, well worth your while spending y time and attention on the "long for tax return 1040. It says there on pag that deductible contributions are "not exceed 20 per cent" but refers you t to the instructions which inform you t in certain cases the limitation is up to 30 per cent of your adjusted g income. If you're a very special case, deduction allowed for contributions m is unlimited.

(In the event you believe you're such ase: Deduction is unlimited if in the able year and each of eight of the ceding ten taxable years, the amount charitable contributions plus the ount of income tax paid, not including f-employment tax, exceeds 20 per cent the taxable income for that year. at's pretty involved, but it concerns ly very few people.)

THE QUESTION of which deductions for aritable contributions are limited to 20 d which to 30 per cent, however, is of neral interest to all church members. e law says that you may deduct 30 r cent if the extra 10 per cent consists contributions made to churches, con- ntion or association of churches, tax- empt educational institutions, hospitals, certain medical research organizations. e gift must be *to*, not just *for* the use the organization to qualify. If all of ur contributions are to these types of ganizations you have no problem. You n take the full amount contributed up 30 per cent of your total income. is applies to joint returns also.

If part of the contributions are to com- nity chests, humane societies or other titutions, then you should first com- te the amount of charitable contribu- ns subject to the 10 per cent limitation d any excess should be added to all ner contributions and this limited to 20 r cent and shown on the return.

LET'S STUDY an actual case. Mr. and rs. Luther Jones have a combined in- me of $7,000 which they generously are with their church and community ganizations to the tune of $2,200. Un- r the minimum legal 10 per cent limita- n, all they could deduct from their in- me is $700. But if they use the "long rm" properly, they can deduct all but 00.

Everyone flies high these days; so do taxes

Here is an itemized list of their contributions: First Lutheran Church, $900; Community Hospital, $500; Girl Scouts, $100; Boy Scouts, $100; Red Cross, $200; Community Chest, $200; and YMCA, $200.

On the schedule, these contributions would appear as follows:

Under 10 per cent limitation:

First Lutheran Church	$ 900
Community Hospital	500
	$1,400
10 per cent of $7,000	700
Excess under 20 per cent limitation	$ 700
Girl Scouts	100
Boy Scouts	100
Red Cross	200
Community Chest	200
YMCA	200
Total under 20 per cent limitation	$1,500
20 per cent of $7,000	1,400
Excess non-deductible	$ 100
Total deduction ($700 plus $1,400)	$2,100

The fair market value may bring tax benefits

THE TYPE of contributions deductible under the law are listed in the official instructions. Most organizations to which you might contribute are well known and qualify. If you're in doubt you can check with the official list put out by the Internal Revenue Service (Publication No. 78, Revised). Going through that list you'll discover that certain organizations, such as the United Nations, the National Association for the Advancement of Colored People, and the National Dry Federation do not qualify.

Of course, you've got to pay your donation, not just pledge it, before you can deduct it. And you must pay it to an organization, not to an individual. But there's nothing wrong in making a special gift to your church and indicating which needy individual you consider worthy of help.

You must be able to prove the validity of any claims you make on your income tax return. If your contributions are in money and they go to your church, the envelope system is helpful. The church will be able to give you a statement of how much you have paid.

Most of us contribute more than just the money in the envelope. We put money on the offering plate in Sunday school and visit churches as guests. These contributions can be added to the total. You should make a weekly entry into notebook which can be added up at t end of the year. If you're called in substantiate your figures, examiners w usually accept such record as sufficie proof.

Any other special contributions f which you do not get a receipt should made by check. The Tax Court has he that a check for a contribution is c ductible in the year of delivery ev though not cashed until the followi year. This is important when checks a given near the end of the year.

CONTRIBUTIONS of property are ge erally measured by the fair market val of the property at the time of the gi This means that no matter what the ite —for instance stock—cost you ten twenty years ago, you can deduct t value it has at the time of the gift. Th rather than sell stock and donate the pr ceeds of the sale you gain by donati the stock itself. You pay no capital gai tax on the increase in value but recei the benefit of the donation at the i creased value.

Of course, if the value had decreas there would be no benefit in direct don

A capital gains tax may be avoided

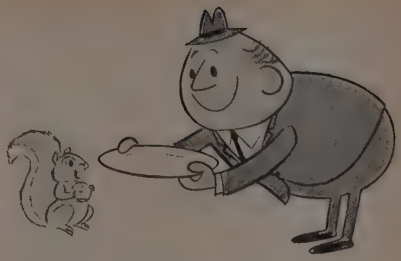
n. This applies to any property which u donate to organized charities. Note at if you still owe money on the prop- y the amount owed must be taken off e claimed deduction.

ANOTHER ITEM frequently overlooked that even though the value of your vices are not deductible, such as those ndered to your church in evangelism itations, the expenses you incur for nsportation, travel (meals, lodging), ephone, etc., are deductible. Keep re- pts, dates, and the nature of the serv- s on such items.

Many times it will be difficult to prove fair market value of articles such as thing and books donated but if it is not reasonable it will usually be accepted. Expenses of a delegate to a church nference, paid by himself, are ordi- rily personal expenses and not de- ctible as contributions. On the other nd, pew rents, special assessments and urch dues are not different from reg- r contributions but simply a different thod of making a contribution. They're ductible.

In case of purchase of an annuity from charitable organization it is a rule to ow as deduction the excess of the ount paid over the value at the time purchase. This would apply to such nuities as those of the American Bible ciety.

MANY COURT CASES have dealt over the rs with intricate tax questions stem-



Not all donations are tax-deductible

ming from claimed deductions on charitable contributions. One decision ruled that the value of blood donations cannot be claimed as a deduction. Nor can you deduct tuition paid to a parochial school or other types of church-related educational institutions.

On the other hand, you may deduct the fair market value of farm products donated to your church but then you cannot deduct the cost of raising these items as regular farm expenses. You may also deduct premiums paid on insurance policies assigned to the church provided the beneficiary of the policy cannot be changed.

REMEMBER THAT the husband and wife's income and deductions are added together on a joint return. But if separate returns are chosen, husband and wife must file the same type of return. In other words, the husband cannot file a long form and claim all the deductions while the wife files a short form and claims the standard deduction.

In all this an accountant can be of great help but you must still supply the figures. These will be little or much in contributions according to our means, or as one of our Lutheran Laymen's pamphlets says, "As Christians we know that to whom much is given, of him will much be required."

IRA C. KLINGER, 45, lives in Sunbury, ., where he has an office as tax con- tant and works for the county treas- er. He has degrees from the Strayer llege of Accountancy in Washington, .C., holds membership in Sunbury's n (ULC) Church.

FIVE MAKE A FAMILY

Help Those Who Hope

IT TOOK the Lenten season to make the Melton family excited about world refugees. Most people who read newspapers and magazines have heard that this is World Refugee Year and that a special emphasis is being made by many nations to meet the problems of the millions of refugees.

Ash Wednesday we were at church—Dan and I, Karen, Pete, and Sue. In the brief talk Pastor Ittel gave, he mentioned World Refugee Year and asked us to pray for this great work and also to help in it. He did not have time to be specific, but his spark must have kindled flames in our family and, I'm sure, in other families.

These flames were fed again on the first Sunday in Lent. Pastor Hanson, in his prayer, mentioned denying ourselves something so we might help the homeless people of the world who live in refugee camps. Up to that time, I don't remember that we had ever mentioned World Refugee Year in our family.

SUDDENLY, that Sunday after the service, our comfortable lives, our comforting faith, seemed out of step in a world where so many suffer. We drove away from church in thoughtful mood—because it was Lent and because we had been made aware of our responsibility for others.

Sue broke the silence. "What's a refugee?"

"A person who has no home," I said. "He has been forced out of his country and his home by conditions beyond his control."

Dan enlarged. "After war or invasi or political upheaval or civil rebellio after periods of great scarcity or g plague—there are always refugees. T flee some place to seek safety or be conditions or they are forcibly sent some other place. Often they can ne return to their own countries. Some them don't want to return for many r sons. Sometimes their country doe want them."

"Where do they live?" Pete asked.

"If they are lucky, they live in cam supported by government aid, welf services, religious organizations, United Nations, private charity. Ma of them are able to leave the camp. P haps they have relatives in another co try. Or they have skills useful to anot country."

"What about those who stay camps?" Karen asked. "I read last w about the hard core, who perhaps never get out of the camps. Because t are old, sick, not trained for any wo or are politically suspect. I don't how we can help."

WE REACHED THE HOUSE just then, a in the bustle of preparing dinner we f got about the refugees. But with dessert, I went back to the subject.

Dan had bought a copy of the *UL 1960 Year Book*. It answered the qu tion Karen asked as we turned into driveway. I brought the *Year Book* the table with the dessert.

"Look," I said to Karen, "here's w we can do."

"About what?" she asked as she helped rve the Jello and cookies.

"No whipped cream?" Pete asked in sappointment.

"There's some of that whipped topping the refrigerator," Karen said, then rned to me. "Here's what we can do out what?"

"About refugees," I said, thrusting the ok under her eyes and flicking over ur or five pages. "For each month, m January through June, there are ggestions for what we can do to help."

Karen put down her spoon and took e book. She turned the pages, looking the photos of refugee scenes. "Why . we could do all these things . . ." she id. "They're all so easy."

"That's it," Dan said. "We could. But we? Read them, Karen."

"January—it says help through giving oney to Lutheran World Action. We d that. We each gave."

"Go on," I prodded her.

"February—help through giving cloth- g to Lutheran World Relief. Didn't . . . no . . . we didn't . . ."

I SMILED SADLY. "Remember . . . you re all too busy to go through your sets and put aside clothes we could nd to Lutheran World Relief? So I nt some blankets. And that's all."

"I could have sent loads of stuff I'm owing out of," Sue protested.

"You could have, but didn't," I re- inded her.

Karen went on reading—more quietly w, as if ashamed. "March—help rough sponsoring a refugee family with e aid of Lutheran Refugee Service. ow could we do that?"

"We can't take a family in and sponsor but our church or community could, d we could help on the project," Dan id.

KAREN NODDED. "April—help through letters to Congress stating your concern for the needs of refugees. Say—that's something we could do in Luther League. We're not voters yet, but you always say, Dad, that a good letter is always read. You and mother must write, too.

"Let's see. May—help through prayers for all refugees and for all who minister to their bodies, minds, and souls. June—help through developing an interest in refugees in your congregation and community. These last two are easy. We do these now. Why, we prayed for refugees just today and on Ash Wednesday, too."

PETE, WHO had been been spooning up whipped cream, had a faraway look. "Guess it's too late for the clothing drive, but I'm going to help. I'm giving a dollar to Lutheran World Action. They can use money any time."

"That's a true Lenten denial," I said, knowing that it *was* a sacrifice, because that dollar had been carefully hoarded for a special purpose.

"We each should be able to give something extra for refugee aid," Karen announced.

"Let's remember," Dan pointed out, "that any solution of the refugee problem takes money, but it also takes planning, action, understanding, and acceptance. Are we going to be people who give money and then feel our conscience is clean and we needn't worry about refugees any longer?"

"No . . . No . . . No!" Pete hit the table with his fist, and Karen and Sue followed with a chorus of *no's*.

I don't think the idea of World Refugee Year is beyond the comprehension of our children and teenagers. Let's not forget that in many parts of the world children and teenagers *are* refugees.

WORSHIP NOTEBOOK

WHAT'S LENT FOR?

A BOOK on the bestseller list begins with this story:

The author has a friend who is a Zen Buddhist. Before that he was a Communist. For years this fellow has been visiting the author. Each time he departs he stands in the doorway, bows his head solemnly and says: "May this house be safe from tigers."

One day the author could stand it no longer. In a burst of irritation he demands to know the meaning of the prayer. His guest is surprised. How long have I been saying these words? he inquires. Three years or so, is the reply. Have you been bothered by any tigers in that time? the guest asks.

HOW'S THAT for a defense of the power of prayer? The possibilities of this kind of logic are endless. One can concoct an almost never-ending litany guaranteed to be 100 per cent effective. People living at the equator can pray to be delivered from frostbite, while hardy tribesmen dwelling within the Arctic Circle can beg to be spared from sunstroke. Farmers will seek to ward off the perils and frustrations of commuting.

Subway strap-hangers will lift pious collects invoking aid against cornborers, hoof-and-mouth disease, and muddy shoes. Children can be taught to pray for deliverance from senility. The poor will plead for relief from excess profit taxes. Civilized men everywhere can unite in the prayer against the invasion of the men from Mars.

Religion will reach new heights of success. If the target is well set before hand, no one can miss. Roman Catholics will pray for freedom from revival meetin Presbyterians from bishops, Baptists fr sprinkling, and Lutherans . . . how ab "deliver us from Lutheran unity"? T odds are pretty good that every chur can solemnly announce that its pray have never gone unanswered.

But the church doesn't operate th way. A Christian doesn't go forth to pi the kind of targets he's sure of hittin Prayer is the weapon God gives us meet the targets that surround our liv At least that's the way it's supposed to b

RIGHT NOW the church has just e tered a most sobering time. For for days Christian men and women and ch dren are expected to imitate to a degr the example of our Lord when he we into the wilderness. The rejoicing ar celebrating that go with Christmas ha slowly disappeared, like butter melting a heated pan. The church holds up f all to see the awful moment on Calva when the Son of God was hammered t on a cross.

Urgings to more frequent prayer, quiet times for meditation and self-inspe tion, sound forth from pulpits across th land. Music in the churches loses som of its triumphant jubilation to be replace by quiet, penitential refrains. This is Len

ONE WONDERS, however, if this sp cial time really makes a change in th lives of most of us. Do we make a de termined effort to follow the church direction? How absurd for anyone t think that by cutting out sweets or/an cigarettes he can make of this time worthy offering to God!

If that's all that Lent means to th

odern American super-charged, busi-
ss-as-usual pew-sitter, we'd better give
up. Unless we're eager to take to heart
e real purpose of Lent and then to do
mething about it, let's throw it out.
ther we keep Lent or we forget it. But
we keep it, then see it for what it
ally is.

No man can be a Christian unless he's
lling to work at it. And this means
at you call into play every facet of your
nole being, not just for an hour on
nday morning but every day of the
ek. The gospel of Christ demands the
tal concentration of the whole man.

Start with the fact that you are a hu-
an being, living in a world of material
ings. Are you happy with your habits,
hat you eat, how you talk and act, the
ay you spend your time? Is everything
u do completely suitable to you? If it
then don't read any further.

If you're like most people, then your
nswer to this question has given you
use to think about what to do next. The
ct that you're not totally satisfied with
urself is a good indication that things
uld be better. And if you are willing to
cognize that things could be better, you
e no doubt looking for some direction.

BE CAREFUL HERE. The world is full
people all too willing to tell you how
run your life: "take this pill" . . . "read
ese books" . . . "follow this plan" . . .
xercise more!" . . . "cut out TV" . . .
elax, go to the movies," *et cetera, et*
tera, et cetera. But when they're all
ne advertising their wares and pro-
aiming their theories, where are you?

If you want to hear a Voice, a Voice
ith authority that offers a promise which
truly unique, then only the church has
e answer . . . Jesus Christ!

This means, of course, that you take
m seriously. Faithful attendance at
services is the opening of the curtain that unfolds his message to you. But you just can't decide to go to church the way you decide to "take in a show." Every Sunday, regardless of the weather, plans to play golf, go traveling or entertaining the week-end guest, you have a date with Christ in church.

Listen to the words that are used. What are the liturgy and sermon to your dissatisfied self? The confession of sins, for example, gives you a splendid opportunity to empty yourself of your failures. Is your life like a blackboard covered with smeared marks and scribblings? Hear the absolution. God wipes it clean.

Now you're all set to start over. But how begin? Well, for one thing, you're going to let God be central in your life. You're going to stop talking and acting as if you were the most important fellow on earth. You'll see your responsibility to be more concerned for the needs of those with whom you live. You'll go the extra mile to do for them what you know God would have you do. By so doing you will see that you have a purpose. God lives within you.

BUT WHAT GOOD is a remedy if it is not administered frequently? One hour a week is hardly sufficient inspiration to affect the other 167. If the encounter with God at church was worth it, why not keep it alive?

This means prayer and meditation. How much time do you spend watching TV, or being busy, or just "goofing off"? If you think that Lent is a time for giving up something, why not start here?

Let there be a very definite time in your day when without interruption you allow God to continue the conversation he began with you in church. Modern translations of the Bible, prayer books, and devotional pamphlets will help. But

the important thing is that you allow God to speak to you. Some people select only a small portion of the Bible or a volume which sets the church's faith into a modern idiom. Words and sentences are chewed over thoroughly and prayerfully. But give God time to let his message come across.

IF YOU STILL feel that the spirit of Lent demands a sacrifice, go ahead, but don't think you're doing God a favor, or that he'll add a credit to your account. What you do as a sacrifice can only mean that you're expressing your gratitude to God. For all of his goodness, and because you're beginning to see that some of the excesses of your life (candy, cigarettes, drinks, wasted time—you name it) do not represent the kind of life wherein he can find a place, follow your inclinations.

What kind of Lent will this one be for you and God?

—EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Cool treatment

QUESTION: I am worried about the cool welcome I receive from my daughter-in-law when I visit at her home. Lois seems to be against me. On one of my last visits Lois was upstairs taking care of the baby. Bob told her I was there, but she did not ask me to come up.

A little later her sister arrived, and when Lois knew she was there she immediately asked her to come up—and I continued to wait for 45 minutes. Then I went home without seeing Lois or t baby. I have felt very bad about th episode, and have not been back sinc What am I to do?

REPLY: The relationship between mother-in-law and a daughter-in-law often difficult, and it is even more tr ing if the older woman has been t possessive toward her son, or the youn wife feels that her husband is her e clusive property and is rather asse tive. The dilemma calls for calmne and consideration from both women

First of all, you should try to di cover whether you have done anythi by word or act which has annoye Lois. It is generally necessary that th older and more experienced perso must take the initiative in making rel tions smooth and agreeable, eve though most of the fault lies elsewher

In most cases such difficulties ca be worked out satisfactorily if this done and the younger woman is hal way reasonable. Let Lois see in ever way that you are not trying to hold o to your son, that you are not conspi ing against her, and that you are n "telling" her how to do things. Giv credit for the good things she does.

Furthermore, could not your hu band talk this problem over with you son, and suggest to him that, at an ap propriate moment, he talk it over wit Lois tactfully. If that conversatio yields results, the young man shoul compliment his wife on her kindness t his mother.

After a little time has elapsed, mak another visit. Do not show your dis appointment, and make no mention o it. Just try to start from this new point. Good relations with relative and friends may require real humility courtesy, and persistent good will.

BOOKS

CHRISTIAN LIFE TODAY

Christians Alive. By Bryan Green. Scribners. 5 pages. $2.95.

"A challenging view of what it means to a Christian in the world today"—is the cket description of this book by an An- can who is canon of Birmingham cathe- al. It was published in England under the ntalizing title, *Saints Alive!*

Elaborating on his purpose, Canon Green ys: "That quite precisely is the problem— w to live as a man of God in a world and a society in which the majority deny the portance of God, and some even the ex- ence of God."

The author approaches the problem by scribing the Christian life as a life of cer- inty ("the Christian is meant to *know* that is a real Christian"); of tension ("a life rung taut between two opposite truths"); daily communion with God in Christ; of owth in Christlikeness (two-fifths of the ok is devoted to a sixfold analysis); of llowship ("there is no such person as a litary believer"); of discovery ("of what really means to be a Christian"); of free- m (under grace, not law); of moral strug- e ("You can't get to heaven in a rocking- air, My Lord won't have any lazybones ere"); and of humility ("by the grace God I am what I am").

An interesting sidelight is the author's eming acceptance of Roman Catholic doc- ines, only to reverse himself. For instance: The old Roman Catholic doctrine 'There is salvation outside the Church' is true, ough not in the way that it is normally plied . . . If we use the word 'Church' in hat is to us the true biblical sense, the niversal Body of Christ, then the dogma a true statement of fact. Outside and art from the Church man cannot find the hristian experience."

Or, "To miss Mass on Sunday is a mortal n . . . I believe this is perfectly right and mbolic. It is a sin which imperils the soul ilfully to miss the family worship within the Christian Church on the first day of the week. It is our duty to be there, and we have no right to stay away; it is wrong to mutilate the family's worship by our absence."

Less satisfying, from Lutheran point-of-view, is the author's Anglican interpretation of the holy communion.

Christians Alive is a stimulating book.

Hegins, Pa. RALPH W. BAGGER

THE PURPOSE OF PREACHERS

The Preacher's Calling to Be a Servant. By D. T. Niles. Harper. 144 pages. $2.50.

Dr. Niles maintains that any true pastor must be convinced that he is "called to be a preacher." By this he means not only preaching in the generally accepted sense of the word, but preaching with his whole life.

Dr. Niles takes issue with the commonly accepted belief that we must bring people to Christ, or Christ to the people. His contention is that Christ is already in the world, and "the preacher is the gift, and Jesus is the giver." It is the preacher's lot to witness for Christ and interpret him to the world.

Though a tremendous amount of Scripture is used, both from the Gospels and the Epistles, all is very much in order and especially to the author's dominant theme, that since Jesus "himself is servant, we as servants of the Servant can have no other career." "As the Father has sent me, even so I send you" (John 20:21) were his words of appointment to all preachers. And then of course the author doesn't forget Paul's usual salutations such as in Romans 1:1, "a servant of Jesus Christ, called to be an apostle."

The author also makes good use of examples of servants of Jesus Christ, citing such persons as Father Demian, David Livingston, the Wesleys, St. Paul, St. Peter.

The book will prove stimulating to any pastor and should be on the shelves of all ministers for reference and re-reading. Semi-

naries would do well to make it required reading for all students. In this way much eccentricity might be avoided.

New Kensington, Pa. GEO. J. BAISLER

WHO WAS JESUS?

The Christology of the New Testament. By Oscar Cullmann. Westminster Press. 342 pages. $6.50.

The distinguished author of this study is professor of New Testament at the University of Basel. He aims to provide a clearer understanding of the person and work of Christ by a thorough analysis of the various names or titles which Jesus applied to himself or others applied to him in the books of the New Testament.

Fully aware of the dangers of schematic distortions, Cullmann classifies the most important titles under four general head
The earthly work of Jesus is developed
der the Prophet, the Suffering Servan
God, and the High Priest. The future v
of Jesus is treated under the Messiah
the Son of Man. The present work of J
is depicted under the Lord and the Sa
Finally, the Word and the Son of God
explained as witness to the pre-existenc
Jesus.

Other titles (Mediator, King, Lamb
God, Son of David, Judge, and Holy
of God) are developed in subsections ur
the main classifications above. It soon
comes clear that no single title is suffic
to comprehend the infinite fulness disclo
in the Christ.

Undergirding the author's philolog
and historical investigations is a theol
which affirms that the key to the Bibl
to view it as *Heilsgeschichte*. Meaning b
"history of salvation" and "saving histo
this concept refers at once to the history
God's saving work among men and to
uniquely redemptive character of that
tory as such. Primarily it refers to
mighty acts of God in biblical history w
its center in the Christ-event. Secondar
it considers all of history as the arena
decision in which God acts and men rea

In terms of this study, *Heilsgeschic*
avoids all philosophical speculations ab
the nature(s) of Christ and stresses rat
the biblical witness to his historical actio
Skirting all the Christological controvers
of the early church, Cullmann espouses
functional approach in which we learn w
Jesus was by seeing what Jesus did for
salvation of mankind.

Philadelphia WILLIAM H. LAZARETH

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The New Testament and Mythology. By B
ton H. Throckmorton. Westminster. 255 pag
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Testament, the importance of which is
such significance to the author that he thin

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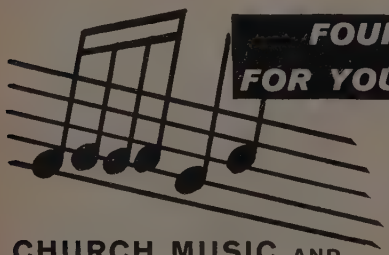
that "every Christian preacher and believer must come to terms with the mythical elements in the New Testament." However, this book is not a defense of Bultmann. Although objective presentation of Bultmann's theory and the various criticisms of it are given, the core of the work consists of a powerful "counter-spring" to Bultmann's interpretation of mythology.

In Throckmorton's words, ". . . against this principle, it must be noted that by interpreting New Testament mythology only in terms of what it means to the individual, here and now, one silently eliminates from consideration all language (mythological or not) that is not intended primarily to d with the *individual, here and now.* T much of the New Testament is thus c demned to silence; and this is precisely w happens to the New Testament when Bu mann's principle of interpretation is appli to it."

Of special merit is the section deali with the meaning of eschatology in ter of "the end as having come and yet come." The final chapter—in view of t type of mythological interpretation adv cated by the author—is devoted to the pro lem of the authority of the Bible.

Gettysburg, Pa. JACOB HEIKKINEN



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Mission Churches Investing $2.5 Million in Buildings

By RALPH I. SHOCKEY

TRENTON—More than $2.5 million is be- invested in new church building con- uction by mission congregations of the w Jersey Synod during 1960-61. Of the ount to be spent, over $1 million is being ised by the membership of these congre- tions.

Eleven of the seventeen mission congrega- ns organized within the past four years e planning to construct new buildings, ac- rding to the Rev. Howard A. Lenhardt, pervisor of the home mission program. ost of the congregations have been wor- iping in school auditoriums and other mmunity buildings.

MISSION WORK continues to move forward the state. The East Brunswick area is the ost recent field under development. The v. Daniel Spangler, developer, conducted e first service on Feb. 7.

The Rev. Roger C. Burkins, developer for e King of Kings Church, Middletown, has anned the organization service to be held arch 13. Over 175 adults have already ned the charter.

Trenton Pastors Hold Seminar

BREACHES OF LAW and order, alcoholism, d juvenile delinquency, are being studied the second Pastors' Seminar sponsored the Council of Churches of Greater enton in co-operation with five municipal lice departments, the New Jersey Temper- ce League, and the Chaplain's Department the New Jersey State Hospital.

The three-day seminar enables the min- ers to become acquainted with on-the-spot oblems and the methods used to handle em. The "in-service" program has been ll received by the clergymen in the area.

ST. JOHN'S CHURCH, Westville, approved ans for construction of a 350-capacity hall, th kitchen and serving areas, to cost $199,- 0. Additional office space, enlargement of the nave and narthex, adding a spire to the existing edifice and the renovation of the existing parish house, are included in the plans.

Mother pins award on Scout William Freer

THE PRO DEO ET PATRIA AWARD was presented to Explorer Scout William S. Freer, Jr., in St. James' Church, Phillipsburg, Jan. 3 with Pastor Edwin L. Ehlers and Joseph Miller, Warren District scout executive, participating. Scout Freer is the first boy in the 210-year history of the congregation to receive the award (*photo above*).

DEDICATION of the new $100,000 parish house addition at St. John's, Phillipsburg, was a big event in the historic parish. The additional classrooms and office facilities will enable the church to serve more efficiently. Speakers for the occasion were Dr. Edwin H. Knudten, the Rev. Edward S. Horn, the Rev. Paul E. Carl, the Rev. John C. Pretz, and Pastor Israel A. S. Yost.

Scouts Grovatt and Welsh receive awards

LIFE SCOUTS Donald Grovatt and Gary Welsh received Pro Deo et Patria Awards at a service in St. Luke's Church, West Collingswood, on Feb. 7. The presentations were made by Albert H. Hartman, vice president of the congregation, in the presence of Scoutmaster Bernard Beals (*photo above*).

FAITH CHURCH, Lavallette, organized four years ago, dedicated a new edifice on Feb. 21. The service was arranged by the Rev. Frank Bauman.

PRE-LENTEN RETREAT for the Southern Conference pastors was held at Christ Church, Camden, Feb. 23. The Central Conference held one at St. Luke's, Dunnellen, Feb. 24. Dr. Edmund Steimle spoke about "The Preacher's Sincerity" and "The Accent on God's Action in Lenten Preaching" at the Central meeting.

Friday Services for Students

NEIGHBORING clergymen will assist the Rev. Paul W. Kapp at Grace Church, River Edge, in conducting student Lenten devotionals each Friday at 7:45 A.M. School authorities co-operate with the program, arranged by the ULCW of the church.

ST. BARTHOLOMEW'S CHURCH school teachers in Trenton have had leadership assistance of Dr. Birger Myksvoll, consultant in the Office of Child and Youth Study of the New Jersey Department of Education, for six Sunday evenings.

Youth Pageant Presented At Prison and Hospital

By CALVIN E. HUMBERT

WILKES-BARRE—The Christmas pageant Christ Church, Wilkes-Barre, was so su cessful it was presented also at the Luzer County Prison and at Retreat State Ho pital, Hunlock's Creek. "The Story of Chri mas" was performed by members of t Luther League and the newly formed you choir of the church, under direction of Pa tor Raymond A. Reed.

More than 500 gifts were received f patients at the Retreat Hospital, from Unit Lutheran Church Women units and Sunda schools of the district, according to the cha lain, Pastor Carl J. Schindler of St. Pau Church, Wilkes-Barre.

This hospital has inaugurated a plan pastoral assistance in the treatment of ment patients. Local pastors are invited to vis patients during their stay at the institutio When a patient is discharged, the pastor notified and asked to help in providing fu ther counsel and guidance.

Scout Sampson

EXPLORER SCOU J. Clyde Sampson II, a member of S John's Church Wilkes-Barre, wa given the Pro De et Patria award a the service on Feb 7. He was hon ored for Christia service to hi church and com munity. Presentation was made by Pasto Frank H. Jogwick.

TRINITY CHURCH, Hazleton, presented $3,000 check to Dr. and Mrs. H. Clay Berg stresser at a reception Feb. 5. Dr. Berg stresser became pastor emeritus, and is suc ceeded as pastor by the Rev. E. Lawrenc Botteiger. Mrs. Bergstresser retired as choi director and organist.

uildings Remodeled by Two Pine Grove Area Churches

By ARTHUR S. FOLLETT

POTTSVILLE — A $120,000 remodeling oject has been completed at Salem Church, ne Grove R.D. 3. The church is used by theran and United Church of Christ con-gations.

The Rev. John Youse is pastor of the Lu-ran group and the Rev. A. Levan Zech-n is the United Church of Christ pastor.

The project included the building of a mbined church school and fellowship hall th a modern kitchen, connected with the un church. The cornerstone was laid Sept. , 1958.

Salem is known as Hetzel's Church by the ler Lutherans in the county.

Jacobs Church Remodeled

A $62,000 REMODELING program has rted at historic Jacobs Church, Pine ove. A two-story educational building d transept containing staircase are being ded to the county's second oldest church.

e new building will also have a bell tower, placing the original one on the church ilding.

The Rev. George P. Mocko is pastor of cobs, which was founded in 1780. The st church was built in 1790. The present church structure was built in 1833 when the original edifice was torn down.

LWR Clothing Record Set

A TOTAL of 19,200 pounds of clothing for Lutheran World Relief broke all previous records among the county Lutheran churches.

ST. JOHN'S CHURCH, Auburn, accepted the resignation of the Rev. Elwood O. Semmel, who will be mission developer at Horsham, Pa.

THE LUTHERAN PASTORAL ASSOCIATION of Schuylkill County met at St. John's Church, Pine Grove, Jan. 28. "Counseling Young People on Marriage" was discussed under leadership of the Rev. Maynard C. Hallock, Trinity Church, Pottsville.

The association's pre-Lenten retreat was held Feb. 29 at Christ Church, Schuylkill Haven.

ST. MATTHEW'S CHURCH, Schuylkill Haven, was among four churches in that community which were entered by burglars during February. Pastor William G. Butts reported no money was taken but office records were scattered over the floor.

stors John Youse and A. Levan Zechman look over school addition at Salem (Hetzel's) Church

PA.: LEHIGH VALLEY

Citizen Committee Tries To Enforce Sabbath Law

By HENRY W. SNYDER, JR.

ALLENTOWN, PA.—A "citizens' committee" is trying to enforce the Sunday sales law on Lehigh County. Directed by Dr. Donald Timerman, executive secretary of the Allentown Area Council of Churches, members of the group shop in stores conducting Sunday business, and bring charges against vendors of "non-essential" articles not permitted to be sold on the Sabbath.

Dr. Timerman said he checked with the state attorney general to make sure the "vigilante" procedure was legal. "Since local police took no action," he said, "we thought it was our obligation to take it."

The Allentown council, representing 46 Protestant and 25 other groups with 50,000 members, also announced it will fight any attempt to establish a harness racing track in Lehigh County. Petitions have been circulated to place the harness racing issue on the primary ballot.

New County Judge a Lutheran

A WELL-KNOWN Lutheran layman, Henry V. Scheirer, has been sworn in as the third judge of the Lehigh County Court. He is an active member of St. John's Church, Fullerton. Both his associates are also ULCA laymen. Presiding Judge James F. Henninger is a member of St. John's Church, Allentown, and Judge Kenneth Koch is a member of Christ Church, Allentown.

EARLE W. BADER, a Lutheran layman, has been elected president of the Bethlehem Council of Churches. One of this group's major projects is a city-wide interdenominational released-time weekday church school, in which 2,500 school children are enrolled.

FIVE EASTON CHURCHES are having a round-robin exchange of pulpits for Wednesday evening services in Lent.

DR. PHARES G. BEER, pastor of Grace Church, Allentown, for 30 years, retired because of failing vision. The Rev. Char Naugle, of Macungie, has been appointed succeed him as chaplain at the Lehi County prison.

TRINITY MEMORIAL CHURCH, Allentow broke ground Feb. 7 for a new $206,0 education building.

PA.: PITTSBURGH

Penn Hills Luther League Holds Its Own Work Camp

By LUTHER E. FACKLER

PITTSBURGH—Luther League work can procedure can be just as effective in the loc congregation as in the church-wide prograr This was demonstrated by Leaguers of Zio United Church, Penn Hills, a few weeks ag

Some members who knew of the Luth League of America's annual work campin activity said, "Why not have our own wo camp for our own church?"

The result was that some 30 Leaguers an chaperons spent a night and a day at th church, scrubbing, washing, painting, an packing used clothing. A candlelight wo ship service was held at the close.

Seminary Merger Favored

EXECUTIVE COMMITTEE of the Pittsburg Synod discussed alignment with ULCA sem naries at a recent meeting. A motion wa adopted stating that the committee "ap proves in principle the proposed merger c the Gettysburg and Philadelphia seminaries.

The synod contributes to the support o Philadelphia, Gettysburg and Chicago semi naries, and of Hamma Divinity School.

ERIE COUNCIL OF CHURCHES had Dr. Ed win T. Dahlberg, president of the Nationa Council of Churches, as speaker at its 20th annual meeting.

DR. REUBEN K. YOUNGDAHL, of Minne apolis, was to preach at the annual Festiva of Faith Week in Bellevue, Pa.

rizona Church Confers "Churchman Cum Laude" Awards

PHOENIX, ARIZ.—The movie dustry has its "Oscar," televi-on confers its "Emmy," and epherd of the Valley Lu-eran Church gives its "Mar-n" award in recognition of tstanding service to the urch.

The "Churchman Cum aude" award was introduced the annual meeting of the ngregation in January. One oman and three men received e first awards, nicknamed Martins" in honor of the Re-rmer. They were Al B. Bur-n, first treasurer; Gilbert Ol-n, recognized for his work in the church large; Gust Goettl, chairman of the build-g committee, and Mrs. Clarence B. War-nburg, first organist of the congregation. he pastor is Dr. Lyle C. Burns.

The awards are planned to be a regular ature of annual congregational meetings. epherd of the Valley, which will celebrate s second birthday in April, is a self-sup-orting mission in a rapidly expanding sec-on of Phoenix. It was sponsored by Grace hurch, pioneer English Lutheran church of rizona.

Reports at the meeting disclosed that the oung church already has 400 communicants nd physical assets worth $177,000. In April e first three buildings of a six-unit com-ex, eventually to cost $750,000, will be edicated.

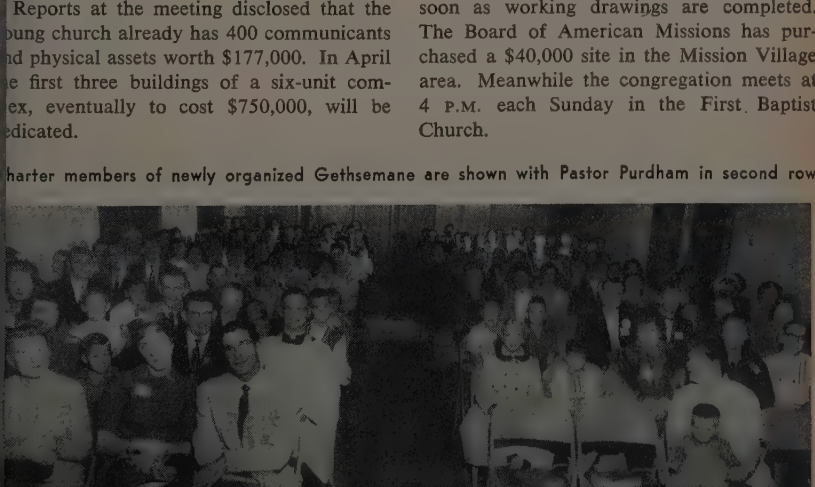
Receiving "Martin" awards from Pastor Burns (right) are Al B. Burton, G. E. Olson, Gust Goettl, Mrs. C. B. Warrenburg

San Diego Mission Group Organized as Congregation

SAN DIEGO, CALIF.—Gethsemane Church was organized Jan. 17 with 101 charter members. Two hundred seventeen baptized members were received. Dr. Carl V. Tambert, president of the Pacific Southwest Synod, spoke at the organization service. The Rev. A. Elwood Purdham is the mission developer.

Plans are to begin building a first unit as soon as working drawings are completed. The Board of American Missions has purchased a $40,000 site in the Mission Village area. Meanwhile the congregation meets at 4 P.M. each Sunday in the First Baptist Church.

harter members of newly organized Gethsemane are shown with Pastor Purdham in second row



PACIFIC SOUTHWEST . . .

Corona del Mar Mission Dedicates First Church

LOS ANGELES—Church of the Master, a mission organized in October, 1958, at Corona del Mar, dedicated its first church building on Jan. 24. Taking part in the service with Pastor Douglas F. Wessell were Synod President Carl V. Tambert, Southern Conference President Karl Knisely, and Dr. Gerald Strickler of Long Beach State College.

The new building was converted from a restaurant into a chapel, with Sunday school classrooms, pastor's office, nursery, kitchen and rest rooms. Seating capacity is approximately 100. The congregation now has nearly 70 communing members.

Corona del Mar is 40 miles southwest of Los Angeles on Highway 101. It is adjacent to Newport Beach, a yachting and fishing resort, and in easy driving distance fro Laguna Beach, Disneyland and Knot Berry Farm.

Principals in dedication: Dr. Knisely, Dr. Strickler, Pastor Wessel and Dr. Tambert

ROCKY MOUNTAIN

Our Saviour's Organized as First ULCA Church in Utah

SALT LAKE CITY—The first United Lutheran congregation in Utah was organized in Salt Lake City on Feb. 7. There were 71 confirmed charter members in the new Our Saviour's Church.

Mission Developer Fred Henkel arrived in the field in June, 1958. Interested persons were gathered, and services were begun October that year. Services are held now the East Mill Creek gymnasium. A churc site has been purchased.

Salt Lake, with a population of abo 225,000, is predominantly Mormon, but becoming increasingly metropolitan. Mar

Members of new Our Saviour's Church and clergy are shown at organization in Salt Lake City

therans are moving into the city, and wth of the congregation is expected to be ady.

The Rev. Merle G. Franke, of the Board American Missions, preached at the or- izational service. Dr. Leeland C. Soker, sident of the Rocky Mountain Synod, of- ated with Pastor Henkel, assisted by Pas- s Richard E. Geib and Walter S. Smith.

—OLIVER F. WEAVER

ARTBURG

ne Plan Follows Mission

BURLINGTON, IOWA—First follow-up of the w Life Mission was conducted by evan- ism leaders of St. Paul's Church, Garna- o, Iowa, during January.

tor Urlaub, Mr. Werger and committeeman

The project was to implement the Zone re plan. The parish is divided into zones, h with a captain responsible for six or en families.

The captain's duties include calling on h family at least once a year, in addition visits on special occasions; visiting the k, shut-in and bereaved; calling on pros- tive members, and reporting moves of idents out of and into the zone.

The Rev. Leland C. Urlaub is pastor of Paul's, a Wartburg Synod congregation. ane Werger is the evangelism chairman.

INDIANA

Ft. Wayne Area Churches Start Self-Study Project

By WILLIAM L. PIFER

INDIANAPOLIS—A preliminary conference on a proposed urban self-study project for all Lutheran churches in the Allen County (Ft. Wayne) area was to be held on March 7, at Concordia Senior College, Ft. Wayne. There are 31 Lutheran churches in Ft. Wayne alone.

All ULCA churches of the area have been invited to participate. Leading the discussion will be Dr. W. C. Birkner, secretary of missions and church extension for the Central District, Lutheran Church—Missouri Synod, and the Rev. Walter Kloetzli, secretary of the Urban Church Department, National Lutheran Council.

Camp Lutherwald Season Planned

RALPH BARCLAY, assistant athletic director at Carthage College, will be director of Camp Lutherwald for the 1960 season, June 1 to Aug. 31. The camp board voted in January to build three new cabins, to be completed this spring. Bids were also received for a dining hall, which may be built immediately.

MR. BARCLAY

Besides the youth camp periods from June 19 to Aug. 7, there will be two family camps, July 6-19, and July 21-24.

Carmel Mission Chooses Name

STEERING COMMITTEE of the new Lutheran mission at Carmel has chosen the name "King of Glory" for the congregation being developed by the Rev. Paul W. Baer. It was decided to set aside one-third of the offerings for benevolence.

Continued on page 44

Paid Advertisement

New Group Health Insurance Available to Every Reader of The Lutheran—65 and Over

Special Note: — Due to the tremendous response this Announcement received from the readers of last month's Lutheran, we are repeating our offer now, *for the last time in 1960!*

Including New Medical Coverage Which Helps You Pay For Doctor Visits—to your Home, in the Hospital, in the Doctor's Office, or at a Nursing Home

Now, readers of The Lutheran can be among the first to share in a major health insurance advance for men and women 65 and over. Never before have people 65 and over had such a practical way to safeguard themselves against the drain on income that comes with sickness and hospital care . . . And, now at last, there are TWO wonderful Plans to choose from. First, there is the Standard Plan which is currently providing thousands of men and women with complete hospital-surgical benefits—*including outpatient emergency hospital care!*

Only members of AARP can get the protection of these Plans—and you are invited to join now.

Your coverage under either of the Plans can never be cancelled because of age . . . *and you get it without answering a single question about your medical history.* The only requirements are that you be 65 or over and a member of AARP.

NEW OPTIONAL COVERAGE

And now, after months of hard work and planning, the non-profit American Association of Retired Persons is proud to announce its Optional Hospital-Surgical-*Medical* Plan that actually gives you money to help pay for doctor visits. It also includes many other benefits never before in one group insurance policy of this type—*in addition* to the hospital-surgical benefits of the Standard Plan. Imagine! Relief, at last, from the constant expense of doctor calls—whether at home, the hospital, the doctor's office or in the nursing home!

HOW AARP SERVES YOU

AARP is able to offer you these two Health Insurance Plans—and the freedom from worry that goes with them—

A Message from Dr. Ethel Percy Andrus, *President of AARP.*

"So that no one will miss out on this wonderful opportunity to achieve low-cost health insurance coverage at a time when it is needed most, we have been permitted to extend our enrollment period.

"Therefore, I again invite everyone 65 or over to join AARP and learn about this amazing coverage under which many thousands of our members now have permanent protection.

"These two Plans take their honored place alongside our other special services . . . all designed to provide better living for America's elder citizens."

ly because it is a national, non-profit ganization consisting of elder citizens clusively and functioning solely in eir behalf. It now has more than 0,000 members from coast to coast. Under the direction of its founder d president, Dr. Ethel Percy Andrus, ted educator and nationally recog-zed leader in senior affairs, AARP fers its members many privileges in dition to its health insurance pro-am. Here are a few:

AARP's Drug Buying Service en-les members to obtain needed drugs d prescriptions at savings of 25% d more off the regular retail price.

AARP members also receive practi-l help and information through the o AARP publications: Modern Ma-rity magazine and the AARP News lletin.

AARP's Travel Service offers big dis-unts on guided group tours to Eu-pe and elsewhere.

AARP has strong local and national gislative Programs to improve and eguard the welfare of elder citizens.

All these privileges and more are urs as a member of AARP—which u may join whether you are em-oyed or retired.

SOME IMPORTANT FACTS ABOUT AARP GROUP INSURANCE

Protection under either of AARP's ns cannot be denied you *for any reason* ou are 65 or over and belong to the erican Association of Retired Persons.

No medical examination is necessary. health questions are asked.

Protection cannot be cancelled so long the Master Contract remains in force l you continue to pay your premiums a member of AARP.

AARP insurance benefits are paid in h, in addition to any other protection which you may collect.

No matter how many claims you may e, your policy can never be cancelled, matter how old you are, or how often you use the policy. There is no restriction to the number of claims for different causes. Even claims for the same or related causes need only be separated by six months.

6. *The spouse of any insured member is eligible* to join the plan regardless of age.

7. There are no waiting periods. Pre-existing conditions are covered except that during the first year you do not receive benefits for conditions for which you are *hospitalized* during the 12 months immediately preceding the date of the claim. (But the policies will cover all pre-existing conditions for which medical treatment was given only outside the hospital.)

8. The Plan is underwritten by the Continental Casualty Company, Chicago, Illinois, one of the largest insurance companies in the world.

HERE'S ALL YOU DO

Get all the facts about AARP's health insurance in time for the current enrollment period. You can only join by mail, AARP employs no solicitors or canvassers. SEND NO MONEY. Simply fill out and mail the coupon below to American Association of Retired Persons, Dept. 163, Colonial Building, 15th St., N.W., Washington 5, D.C. You will get complete details by mail—plus a FREE copy of Modern Maturity, the official AARP magazine.

But don't delay. To make sure you don't miss the current enrollment period, we urge you to mail the coupon now.

SEND NO MONEY

American Association of Retired Persons
Dept. 163, Colonial Building,
15th Street, N. W., Washington 5, D. C.

Please rush me my *free* copy of Modern Maturity . . . and *free* details about your group health insurance. I am under no obligation.

Name. . . . . .
(please print)

Address. . . . . .

City. . . . . .

Zone. . . . . *State*. . . . . .

INDIANA . . .

Continued from page 41

FAITH CHURCH, Ft. Wayne, dedicated a new building with special services Feb. 14, 21 and 28. The building enlarges the c seating and provides church school d ment rooms, social room, kitchen, offic pastor's study.

OUR SAVIOUR CHURCH, Ft. Wayne, ground Feb. 14 for a new educationa fellowship building, to cost $68,000. is the second unit of a three-unit plan.

CHRIST CHURCH, Evansville, dedicat new $55,000 building in a new locatio Dec. 20.

PRE-LENTEN RETREAT of Indiana pastors was held March 1 at Faith C Ft. Wayne. Dr. Robert Marshall, of cago Seminary, lectured on Jeremiah.

BETHLEHEM CHURCH, LaOtto Parish brated its 107th anniversary on Jan.

ULCA

Helen Evans Named to S Of Foreign Missions Boa

MISS HELEN L. EVANS, former missi to Liberia, was elected to a six-year te a staff secretary for the Board of Fo Missions. She assumed her duties i New York office on March 1.

Miss Evans had been director of lay p ment service in the Board of Higher E tion. She succeeds Miss Helen R. La who died last November, in the BFM

Dr. Earl S. Erb, BFM executive secr said Miss Evans will make travel arr ments for out-going and returning mi aries, arrange for their health examina prepare their departure itineraries and s vise purchases for the mission fields.

Miss Evans is a graduate of Midland lege, Fremont, Neb., and Biblical Semi New York. She is currently studying at York University. She served in Liberia 1945 to 1950.

From 1951 to 1953 she was an instr in Christian education and Bible at the theran Deaconess School, Ruxton, Md. served as dean of women and instruct Bible at Marion Junior College, Ma Va., between 1953 and 1956.

PHILADELPHIA'S NEW
MESSIAH LUTHERAN
Church
Broad & Boulevard (4400N)
C Bus, R Bus, Subway
DR. ROSS STOVER Preaches
11 A.M. 7:30 P.M.

IN MIAMI, FLORIDA
St. Peter's
The New Cathedral of the South
33rd to 34th Avenue
on West Flagler Street
Worship
9:30 and 11 A.M.

CHRIST THE KING
LUTHERAN CHURCH IN THE LOOP
327 La Salle Street
(second floor)
CHICAGO
LLOYD L. BURKE, Pastor
Holy Communion 9:30 a.m.
Services 11 a.m. & 7 p.m.
WEEKDAYS
12:10 p.m., 12:40 p.m.

Historical St. John's
81 Christopher St., New York City
"The Lutheran Church in Greenwich Village"
Sunday School: 9:30-noon
The Worship Service: 11:00 A.M.
Polish Worship: 9 A.M. Spanish Worship: 3 P.M.
Rev. Fred P. Eckhardt, Pastor

Visit St. Paul's The Downtown Church in
DENVER, COLO.
16th at Grant
(1 block north of Capitol)
SERVICES
9:15 and 11:00 A.M.
SUNDAY SCHOOL
9:15 A.M.
Dr. Elmer W. Harner
Pastor

low Churches Can Use Mass Media for Their Message

HE CHURCHES are taking a long second at their criticisms of mass media of nunication," according to Dr. Martin larty, associate editor of *The Christian ury*. He lectured at Religious Emphasis t, Feb. 15-17, at Gettysburg College.

stead of criticizing wholesale the secular a (newspapers, movies, television and), Dr. Marty said churches would do r to ally themselves with what is or e good in them. For people who in- bly are influenced by what they see and the task is one of interpretation, ation, and eventually of effort to e the media.

. Marty said the conventional religious gies of criticism are too limited to be l, or are obsolete. One of these is the ption that people can be sheltered or ated against communications media. Re- ions on looking or listening just won't . There is no escape, no place to hide. strategy that relies on keeping people the media, or vice versa, is doomed.

other useless criticism is that communi- ns media are basically non-religious or ar in outlook. Dr. Marty said this is expected; accepted discourse today is ally secular. But there is room for the der. The commercial media provide room for creativity, though the "break- ghs" are usually done in a circum- d secular context.

en, Dr. Marty said, non-religious agen- uch as the courts or crusading journal- ave done more than the churches in cting human rights and correcting gs.

tead of condemning, churches can help people develop criteria for judging the ns that are beamed their way, Dr. y said. They can work to attract artists, s and producers of imaginative litera- once again so that they explore the tian claim. They can build bridges d healthy secularity just as they build barricades against unhealthy religiosity.

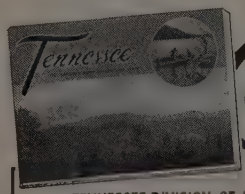
"Most of all," he said, "church people can see their claims produced in mass media indirectly by being the best kind of Christians possible. They can attract people to Christianity by serving in the midst of the world which God created and in which Christ gave himself. This quiet service has upset the world before and could do it again.

"This is the 'good news' that the world has to report as news and that writers must again see as the stuff of good motion pictures and television plots. 'See how they love and serve'—that is how the early church propagated itself in a hostile environment. It is still the most effective way."

FREE Vacation Guide to TENNESSEE

Colorful booklet tells all about the Great Smoky Mountains National Park, Tennessee's 22 Great Lakes and water sports, historic shrines including the homes of 3 presidents, fine family accommodations — everything you need to plan a wonderful vacation!

40 PAGES — 116 PICTURES



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Two Synod Missions Ready To Become Congregations

By CARL A. DRISCOLL

TAMPA, FLA. — The 49th Florida Synod congregation to be organized will be Holy Trinity Church, at Fort Walton Beach, on Palm Sunday.

The 50th is scheduled the first Sunday in May. It will be Prince of Peace Church, at Largo.

First worship services were held by the new mission in Panama City on Feb. Services will begin in Cocoa on March.

Newest mission developers to arrive their fields are Pastor Charles I. Rowe Venice on Feb. 16, and Pastor Bernard Wise, in southeast Jacksonville on Feb. Pastor Gerald C. Wise will begin work Key West on May 1.

Like Easter Every Sunday

The tourist season is at its height in Flo and churches look like Easter every Su Of the estimated twelve million annual vi to the state, seven million come in the w months.

Most churches have two services during winter, some do all year around. Good S herd Church in Tampa holds three.

The Churches Share Ideas

SYNOD-WIDE ACTIVITIES this winter be with a series of "Table-Top Discussions" evangelism in the various areas of the st These were planned to discover what is ing done by the congregations, and to sh ideas for increasing the effectiveness of local congregation.

Workshops for United Lutheran Chu Men were held in February. Executive rector Howard Logan conducted meetings Jacksonville, Clearwater and Hollywood. was accompanied by State President A. Kelley.

Luther League officers of the synod congregational units held a workshop Camp Emmanuel, Groveland, Feb. 26- Pre-Lenten Communion services were h in two of the three conferences.

Summer Camp Plans Announced

SUMMER CAMPING program this year w be a joint effort of United Lutheran, A gustana and American Lutheran church sharing a six-weeks' schedule at Augustan Camp Emmanuel, at Groveland.

AFTER SEVERAL YEARS of editing t synod's *The Florida Lutheran*, the R Harry P. C. Cressman has had to relinqui

THIEL COLLEGE ANNUITIES ARE INVESTMENTS IN YOUTH

A Thiel College annuity or life income contract is a sound investment which offers an opportunity to serve Christian Higher Education and provides for your security as well. Contracts may be made directly with the College or with the United Lutheran Church Foundation, designating Thiel as recipient.

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PACIFIC LUTHERAN THEOLOGICAL SEMINARY

Charles B. Foelsch, Ph.D., Pres., Berkeley 8, Calif.

Our new $175,000 library is in use. God be thanked—and our human "Friends" too. The library is an attractive, spacious building well-stocked with basic theological books. Its reference department welcomes anyone's questions about matters of religious interest.

College graduates drawn to the greatest of all callings, the Christian ministry, are invited to apply for admission with our class entering Sept. 5, 1960. Catalog. Information.

e of the work. The executive committee chosen the Rev. Howard A. Wessling arol City to be the new editor.

astor Wessling was installed as first d pastor of St. Timothy's Church, Carol on Feb. 7 after developing and or- zing the congregation.

MATTHEW'S CHURCH, Jacksonville, cated its first unit building on Jan. 24. lication of the first unit at St. John's, e Park, was scheduled March 6. On the e day ground-breaking was planned at Paul's, Melbourne.

ION CHURCH, Pompano, purchased an or- and is planning to build a first unit. ity, New Smyrna Beach, now has a city block with the purchase of a ten- n house and lot adjacent to the present and expects to build this year.

ew Testament in Yiddish ublished in Art Edition

ALTIMORE—The first art edition of the dish New Testament ever published was icated Feb. 7 at a service in Emmanuel urch, Baltimore. The speaker was the . Raymond Shaheen, of Silver Spring, .

The Yiddish New Testament is the work Dr. Henry Einspruch, pastor of the Salem brew Lutheran Mission in Baltimore. ere are 15,000 copies of this edition, ny of which have already been distributed oughout the United States and foreign ntries. The first edition was published 941.

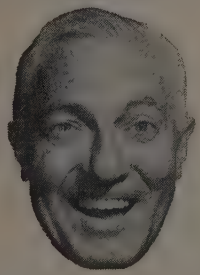
Revision of the text and preparation of work took five years, Dr. Einspruch said. e type was set on a monotype machine ned by the Salem Mission and operated re by Dr. and Mrs. Einspruch.

urch Men Offer Aids

UNITED LUTHERAN CHURCH MEN will be- a new service to congregational units on rch 15. Individual packets of aids for officers and chairmen will be offered. There are separate packets for each of the following: President, vice president, secretary, treasurer, evangelism director, stewardship director, Boy Scout director, membership chairman and program chairman. Materials are designed to be of help particularly to men just beginning in office.

ULCM is asking now for nominations for the 1960 class of Lamb Award winners, granted to Scouting leaders. Nominations are due April 1 in the New York office.

Executive committee of the ULCM will meet April 22-23 at Omaha, Neb. Preparations are already under way for the 1961 ULCM convention to be held the first week in August, 1961, at Wagner College.



IT'S GREAT TO HEAR AGAIN!

Let's not kid ourselves. Life is too short. If a hearing aid is needed to solve a hearing problem, then a hearing aid it is.

I solved my problem with a revolutionary new hearing aid—the tiny Telex Imperial. You can do the same. You *can* hear again! If you honestly want to hear better, mail this coupon today.

TELEX, Telex Park,
St. Paul 1, Minn. Dept. S-403
Send me free information on the tiny new Imperial.
Name.....
Address.....

Notice of Meeting

The Court of Adjudication and Interpretation of the United Lutheran Church in America will meet at 10 A.M. on March 31 in Church House, 231 Madison Avenue, New York. The convener is Robbin B. Wolf, of Pittsburgh. Matters on the calendar are interpretation of Article XIII, Section 4 of the constitution (Recall or dismissal of ULCA officers), adoption of rules of procedure, and election of officers.

Pocono Crest Camps

Pocono Pines Pa.

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NAWAKWA for GIRLS

Controlled by Valparaiso University. 35th Season. 2,000-Acre Estate atop the Poconos. Lake. Balanced program of sports and creative activity. Experienced Counselors. Physician. Lutheran services. Booklet "TL"—4 wks. $170—8 wks. $295

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—CHANGES OF PASTORATE

ILLINOIS

KAVOLIS, MARTIN A. To Wicker Church, Chicago, assistant pastor.

MUNROE, GEORGE S. To Peoria, mis developer.

INDIANA

ANDERSEN, HAROLD L. From Zion Chu Portland, Ind. To United Evangelical theran Church.

JONES, HERBERT W. From St. P Church, Madison, Ind. To Winche mission developer.

IOWA

PROEHL, ARTHUR C. To St. Paul's Chu Davenport, assistant pastor.

MARYLAND

YOST, JOHN, JR. From All Saints' Chu Baltimore. To St. Mark's Church, B more.

NEW YORK AND NEW ENGLAND

BETZ, CARL. From Bethlehem Church, Rc ester, N. Y. Retirement.

ROTH, EUGENE H. To Trinity Church, E Amherst, N. Y.

OHIO

WHONSETLER, RICHARD G. From Fa Church, Wilmington. To Trinity Chur Dayton.

PACIFIC

RIZER, WILLIAM. From Phoenix, Ariz., m sion developer. To Immanuel Chur Vancouver, Wash.

PENNSYLVANIA MINISTERIUM

BERGSTRESSER, H. CLAY. From Trin Church, Hazleton. Retirement.

BROWN, FRANK M. To Holy Communi Church, Philadelphia, assistant pastor.

GARRISON, JAMES E. From St. Mar Church, Fremont, Ohio. To St. Paul Church, Allentown, second pastor.

WARTBURG

KAPPES, VERNER. From Emmanuel Churc Racine, Wis. To St. John's Church, He ron, Ill.

—DECEASED—

MRS. BLANCHE JUSTICE GREEN WALT, 79, widow of the Rev. Harry

nawalt, died Jan. 11 in Indianapolis, Pastor Greenawalt died in 1946. He served parishes in Indiana, Ohio and aska.

viving are three children, Bessie, of napolis; Ross D., of Lincoln, Neb., and M., of Crystal Lake, Ill.; also three ers, Russell Justice, of Indianapolis; ett, of Canfield, Ohio, and Joseph, of nbiana, Ohio.

neral service was conducted at Beth- n Church, Indianapolis, by Dr. Walter Vick, president of the Indiana Synod, Dr. Donald E. Elder, the pastor. Burial n Grandview Cemetery, Salem, Ohio.

IE REV. CHARLES A. PHILLIPS, 81, Feb. 16 at his home in Oglethorpe, Ga. in Concord, N. C., he was graduated North Carolina College and Southern nary, and was ordained at China Grove, , in 1902.

served parishes in Rural Hall, N. C.; ow and Plains, Ga.; Chattanooga, ; Prosperity, S. C.; Mooresville and bury, N. C. He retired in 1950, but d later as supply pastor for several egations.

s. Minnie Hiller Phillips preceded him ath in 1950. In 1955 he married Mrs. l C. Cogle, of Oglethorpe, where he d in 1954. Also surviving him are a ter, Mrs. Rosalie Hughes, of Hickory, , and the Rev. George A. Phillips, of ite Quarry, N. C.

neral service was conducted Feb. 18 . Luke's Church, Oglethorpe, by Dr. ond D. Wood, president of the Geor- labama Synod, and Dr. John Hall, of tur, Ga. Further services were con- d in Hickory, N. C., by Dr. F. L. ad, president of the North Carolina d, assisted by Pastors G. Dwight Con- nd John L. Yost, Jr. Burial was in vba Memorial Park.

RS. RUTH GERBERDING STUMP, idow of the Rev. William C. Stump, Feb. 7 at the Lutheran Home for the , Oconomowoc, Wisconsin.

With her late husband she worked as a field missionary for the Northwest Synod for many years. Pastor Stump organized twenty congregations in Wisconsin. Before his death in 1953 he was assistant pastor of Redeemer Church, Milwaukee.

After her husband's death Mrs. Stump worked as a parish missionary in Aiken, S. C.; Levitttown, Pa., and Massapequa Park, N. Y. She retired in 1956.

She had been president of the Wisconsin Conference United Lutheran Church Women and of the Milwaukee Lutheran Women's League.

Surviving her are a son, William G. Stump, of Waukesha, Wis.; two brothers, Dr. R. H. Gerberding, of Minneapolis, Minn., and the Rev. William P. Gerberding, of Kings Mountain, N. C.; a sister, Mrs. C. K. Lippard, of Oaklyn, N. J., and three grandsons.

Funeral service was conducted Feb. 10 at St. Luke's Church, Waukesha, Wis., by Dr. R. H. Gerberding and the Rev. Lee Evans. Burial was in Highland Memorial Park, Waukesha, Wis.

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IN CONCLUSION . . . . . .

A FRIEND and I when we were teenagers had an argument about whether you can hear crickets chirp at the same time you hear frogs croak. My friend claimed the frogs concluded their chorus before the crickets began.

Any zoologist familiar with our latitude and longitude could have cleared up our question, but we didn't ask for help. It was pleasant to walk beside the river on early spring evenings to listen for evidence in the case. As I recall, it was never decisively proven either way.

One thing, though, everybody knows. A frog croaks, which implies a gloomy sound. Crickets chirp, and that's a bright, contented song. I hadn't thought about this until New Year when so many people were writing and speaking about the wonderful new decade we were entering. (The decade doesn't actually begin until next New Year, but we can skip that.)

Where are the frogs, I wondered. I could hear only crickets. Those cheerful predictions were too unanimous. Things sounded as they did in 1928 and early '29 —confident promises of ever-increasing prosperity.

FORTUNATELY this year the New York Stock Exchange came to our rescue. There the prices during January took the biggest one-month skid in 30 years. Crickets quieted down, and a few frogs spoke up. There ought to be a few gloomy voices among the merry chorus of optimists. This improves tonal texture.

Prosperity for Americans in these years ahead seems highly probable, but it will never be safe and sure until all peoples of the world are prosperous. There was something about this in President Eisenhower's speech in mid-February when he went to Congress with his appeal for a foreign aid bill ($4,000,000,000 was his proposal). Some tors immediately announced that a lion dollars could be chopped off and no doubt it will be.

On any summer evening we ma surprised by rumbling, far-off thu which may mean a sudden storm. ways in our American summertim prosperity we hear that drum soun distant disturbance, poor peoples of world asking why they starve and o prosper.

I HAVE NO IDEA whether the E hower foreign aid proposals are sens The straightforward purpose of tryin help poor nations in strengthening t economic life is so much mixed up world-wide military strategy that even experts seem confused.

There ought to be sharp questio in the U.S. Congress about details, citizens will be informed as to whe the administration proposals are wise far-sighted. But there should be no n intention of economy. This is mone prosperous nation owes to the wo Citizens of the U.S. ought to be sa this in letters to their congressmen.

If we would rather save the mo (and here comes the frog croaking) safe to predict we won't get to the en this decade in nearly such good co tion as we began it. What happens Africa and Asia in the 1960s is more portant to us in America than what p ple do in Moscow. Our money al won't guarantee anything. There m be compassion as well as clear thinki And, these days, compassion can expensive.

—ELSON RU

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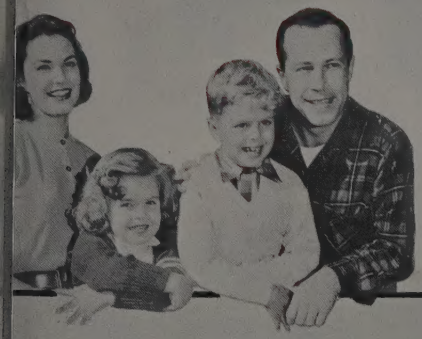

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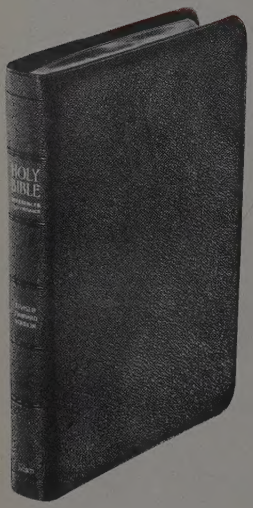

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